The Lutheran Standard

SEPTEMBER 26, 1961 • Vol. 1 • No. 20

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume 1 SEPTEMBER 26, 1961 Number 20

FEATURES

Page

3 The Birth of a College ..... Robert B. Gronlund
California Lutheran College opened this month, the fulfillment of many years of work.

8 The Church and the Berlin Crisis ..... Richard W. Solberg

11 "Easter" in August . . . Wilfred Bockelman
The story of the Miami Beach League convention.

14 Teaching Is Loving ..... Lewis Holm
Teachers who accomplish the most, and are remembered, are those who love their pupils.

17 Do Needs Equal Rights? ..... Larry Christenson
A criticism of government welfare programs.

REGULAR DEPARTMENTS

5 Karl A. Olsson ..... Playing God

6 Washington Observer ..... When You Visit Washington

18 Editorials ..... We Need a Vision

28 Question Box ..... What About Lady Acolytes?

30 Family Size ..... Those Table Prayers

31 Lifelines . . . Remember What You Learned

7 News 20 Mr. Editor

STAFF

Edward W. Schramm, Editor

Rolf E. Aaseng and Wilfred Bockelman, Associate Editors

Lewis Holm, News Editor

John M. Jensen, Phelva Hetland, Melva Rorem, Lambert Brose, Karl Olsson, Marjorie Tiefenbach, Contributing Editors

Harry E. Krieg, Jr., Circulation Manager

Luther Ohrstedt, Advertising Sales Manager

Published biweekly, every other Tuesday, by Augsburg Publishing House, R. E. Haugan, general manager. Editorial and circulation offices, 426 South Fifth St., Minneapolis 15, Minn. Advertising offices, 57 E. Main St., Columbus 15, Ohio.

SUBSCRIPTION PRICE, United States and Canada, $3.00 per year, $5.50 for two years. Second class postage paid at Minneapolis, Minn. Copyright © 1961 by Augsburg Publishing House. All rights reserved.

About This Issue...

It's quite normal that September should be Pu... Education Emphasis Month in the ALC. Not onl... public schools resume their activities, but churches ... proach their assignment of education with rene... vigor. (Notwithstanding the debate whether chur... are ever justified in closing down their Sunday sch... during the summer months, the fact remains that chu... es "begin" their Sunday school year in the fall.) "Te... ing Is Love," (page 14) by *L.S.* News Editor L... Holm ought to give a word of encouragement to ... church school teachers.

* * *

Many of the youngsters enrolling in ALC Su... schools this fall will some day want to enroll in ... ALC college. Up until now the ... has operated 12 junior or senior ... leges. As of this month a 13th ... been added. California Luth... College (which is owned by t... synods) opened its doors to stud... for the first time on September ... "The Birth of a College" (page ... tells the story of an event suc... has not happened in ALC circles ... 50 years or more. The author, ... Rev. Robert B. Gronlund, is assis... to the president of the new college, Dr. Orville L...

Robert Gronlund

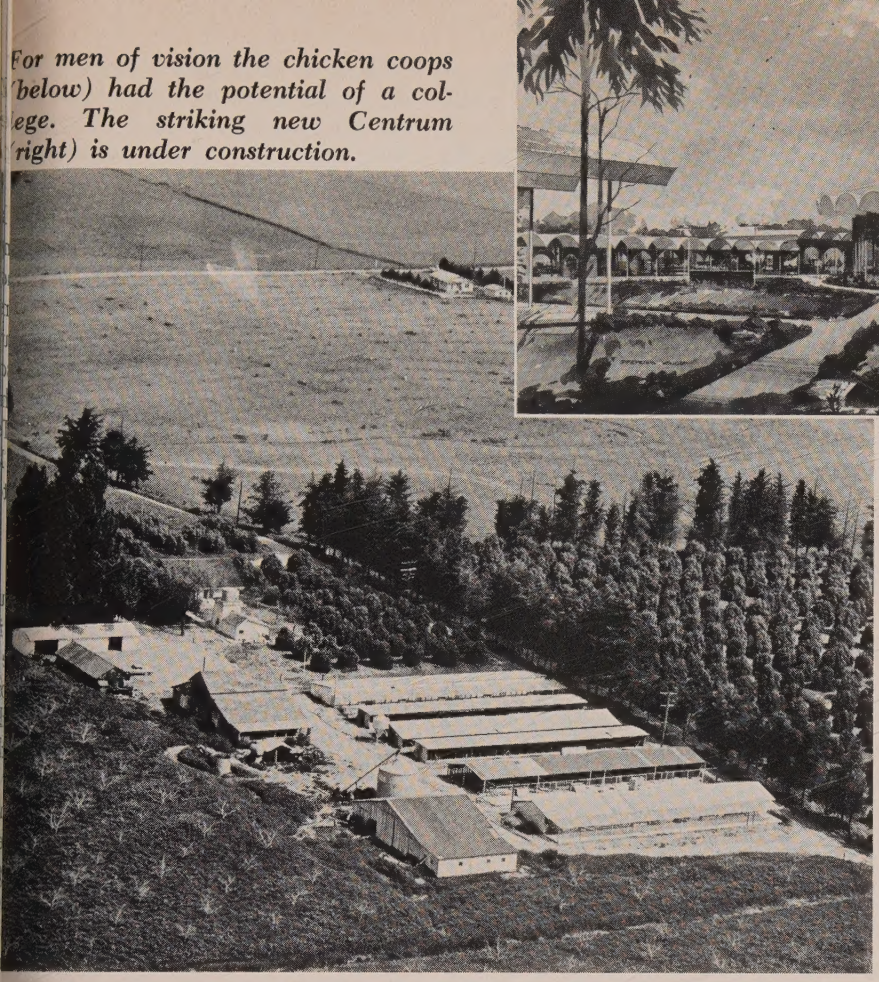
Also in line with the general youth approach du... this time of the year is "'Easter' in August," an acc... and evaluation of the Luther League convention, ... at Miami Beach, Fla., last month.

Increasing interest has been shown on the subje... the welfare state, or at least what some people inter... as a trend in the direction of such a state. THE LUTHE... STANDARD has had several articles on this subject. ... Needs Equal Rights?" (page 17) is a reaction to ... of these articles.

* * *

Billy Graham is undoubtedly one of the best kn... churchmen in the world. The next issue of the *L.S.* ... carry a feature article on "A Lutheran Looks at E... Graham." Also in the next issue will be a feature s... on the church's work among blind and deaf children ... interpretation of the work of the Division of Chari... and an article entitled, "I Was a Freedom Rider."

Some day the imposing structure pictured on the cover will dominate the view of the new California Lutheran College, Thousand Oaks, Calif.



For men of vision the chicken coops (below) had the potential of a college. The striking new Centrum (right) is under construction.

The Birth of a College

By Robert B. Gronlund

SEPTEMBER 11, 1961—the first students, some 300 in all, freshmen and sophomores, arrive. September 17, 1961, 4 P.M., California Lutheran College is officially and formally declared open by Dr. Gaylerd Falde, president of the Board of Regents, president of the South Pacific District of the American Lutheran Church and long-time supporter of the movement for a Lutheran college in California. September 18, 1961, 8 A.M., classes begin and the hard work of learning and teaching commences for students and professors. Such is the birth of a college!

As this is being written, all this is yet future, even remote, though the calendar indicates but two weeks remain until the ranch rings with shouts of arriving students. Today the campus rings with hammer blows and the bellow of concrete trucks with the perfume of remaining orange blossoms overcome by the sharp odor of tar and creosote. There is a frantic frenzy to every move—so little time, so much to do. Curbs and sidewalks are almost complete, but there are still the roads to do. The all-important kitchen has been delayed—will it be completed in time? A carpet layers' strike is delaying the completion of the faculty apartments and threatens to leave furniture and families out under the trees.

A student, enrolled now for over a year, writes to explain that another college is granting a scholarship considerably larger than the one CLC granted so she will be going there. Another phones to ask if there is still room in the dormitory if an application would be entered at this late date. A part-time professor is needed for an area of study in which enrollments were higher than anticipated. A local man, out of work, seeks a maintenance job. An editor of a church paper wants a story on the opening. Textbooks have to be ordered; the bookstore opened. Such are the last weeks before birth, the last hours of a dream about to come true.

By the time this is in print, the dream will have been realized, in part due to the frenzied activity of the final weeks but more so to the careful, intensive labors of 11 years. If one includes dreams and hopes, and, in reality they should be included, the planning has been going on for 70 years or more.

For, in a real sense CLC dates back to the arrival of a hardy group of Norwegian immigrants in the late 1880s. They settled west of the then small Los Angeles in the Conejo Valley. Of the group, only the Pedersons and the Olsons stayed, and they only in the face of real hardships. In 1901 Mr. Pederson died leaving his young wife, Karn, with four small children. A woman of considerable faith, Karn Pederson made the difficult decision to stay, yielding only to concern for her children's education by moving to Santa Barbara for a few years. But, in time, she and her young brood were back again on their homestead land, building a ranch. In time, the children grown, the land was divided, the original ranch house and the 130 acres surrounding becoming the property of the youngest son, Richard. And in time, these 130 acres became the nucleus of the campus of California Lutheran College.

The dream that there would be a Lutheran college in California could also be traced to the 1920s and an ill-fated Lutheran University of Los Angeles. This dream perished, as did many others, in the dull, dreary, dismal days of the depression. Today a fine Jesuit institution, Loyola University, stands on the cliffs near Playa del Rey on which a Lutheran college was to have been built.

More directly, efforts leading to the establishment of the college were begun in the early 1950s when Pastor Norman Hammer of North Hollywood and Edmund Krueger of Inglewood gathered a group together to discuss Lutheran education on all levels in the Los Angeles area. From this beginning, the Committee of Twenty-Five was formed, with a unique five-body representation, five representatives each from the American, Augustana, Evangelical, United Evangelical, and United Lutheran Churches.

The Committee of Twenty-Five in 1957 became the Board of Governors of California Lutheran Educational Foundation, the sponsoring agency of the college. In 1957, Dr. Orville Dahl, former executive director of higher education in the ELC, well-experienced in higher education and in campus planning, was chosen the president of CLEF.

In his search for an adequate site for the college in land-scarce and high-priced California, he met Richard Pederson one fateful day on his

President Orville Dahl introduces Mr. and Mrs. Richard Pederson, donors of the 130-acre nucleus of CLC's spacious campus.

ranch in the Conejo Valley, and the dream had come full-circle. Richard Pederson gave his 130-acre ranch under a gift-annuity to the ELC; the former ALC purchased 76 more acres from the estate of his sister; CLEF moved its offices to the 206-acre site in January 1958, and the frenzied race to open the college in September 1961, began.

Some chicken coops were rather wondrously converted, fund-raising drives begun, a master plan—widely acclaimed—designed, and the story of the dream of California Lutheran College was told and written over and over again to create interest and concern and support.

The magnitude of the dream can be seen in that CLC as the first four year Lutheran college of National Lutheran Council bodies to be established in America in some 50 years! It is also the first inter-synodically owned and operated Lutheran college, being a joint project of the American, Augustana, and United Lutheran Churches. And it is, of course, the first Lutheran college in the vast and rapidly-growing Pacific Southwest region of our country.

As such CLC has a sense of adventure about it, a frank admi of the pioneer. In fact, this t was used in student recruitm Would-be students were wa there would be handicaps, but this was the once-in-a-lifetime o tunity to help build and mould a stitution, to set its ideals and s ards. Approximately 300 fres and sophomore students respo to this challenge and enrolled fo first semester, among them a siz number from midwestern s where well-established Lutheran leges flourish.

But the opportunity to pi seemed to appeal even more to older generation, and close to applied for positions on the first ulty. This placed CLC in the able position of having, as it properly claim, one of the finest theran college faculties in Am its very first year.

"Ph.D. ratio," says the dean o college, Dr. Elwin D. Farwell over 50%." In addition, the facul some 90% Lutheran, with the c 10% composed of active, practi Christians of other major Protes bodies.

As a new venture California theran is experimenting in a num of directions. Curriculum-wise Multiple Minor system is new to Lutheran colleges though by means completely revolutionary. an attempt to provide a more c pletely liberal arts program of st each student in order to grad from CLC must complete a mino each of the five great divisions of curriculum. Sixteen hours must completed in science and ma matics, 16 in the humanities, 1 the social studies, and 12 each in creative arts and in religion philosophy. Unless he shifts over the sixth division, professional st ies, for his major, the student then develop one of these mi into his major area of study.

With this Multiple Minor syst the student will find an unusu small number of required cour Rather, he is given wide latitude constructing general or specific nors as he pleases, with the prov however, that his first year he five advisors, one from each divis to guide and direct him. (Besi English and physical education, of the areas with required subj

vill be religion where every student nust take a program of four credit ours of Old Testament, four of New Testament, and four of church history in that order.)

Building-wise the college's proposed Centrum, which will be under construction this fall, bids fair to revolutionize college student center planning. Economically eliminating stairwells and hallways, the Centrum will be spread out over a 12-acre site and will combine the best features of a modern shopping center with the traditional student union. Included will be a professional building housing college administration as well as professional and business offices, a bank, a restaurant with the student body dining cafeteria style on the bottom level and the public on balconies overlooking the student area, a six-story motel to be used for student housing for a number of years, a circular bookstore serving as the center of the Centrum much as the library is the center of the academic complex, and some 10 or 12 shops such as barber shop, beauty parlor, cleaners, shoe store, clothing, camera shop, photographers, etc.

The Centrum will not only provide the college with unusual and varied facilities at a small cost (about one million dollars for the total complex) but will also provide much needed employment for students and endowment income for the college.

Unusual among the present facilities available at CLC are the two modern dormitories housing 150 women and 125 men, respectively. Fully air-conditioned, carpeted, furnished, draped, and equipped with telephones in each four-student unit plus a master television antenna connection, the dormitories, thanks to good design, cost a low $1,700 per occupant to construct as compared to a usual cost at our church colleges of $5,000 per occupant.

Other buildings in use include a library, student center, science unit, art and music units, and administration building, all temporary buildings that will later be turned to other purposes as the college expands into the permanent north campus area of 136 acres. The present 70 acres under development will become a faculty village comprised of 60 home sites, the quadrangle of present buildings, two attractive faculty garden apartment courts, now completed,

(Continued on page 16)

PLAYING GOD . . . . By Karl A. Olsson

There is a simple sad passage in the little-known and little-read *Epistle of James.* In Phillips' translation it reads:

> But be patient, my brothers, as you wait for the Lord to come. Look at the farmer quietly awaiting his precious harvest. See how he has to possess his soul in patience till the land has had the early and the late rains. So you must be patient. . . .

The letter has the melancholy sweep of rain. It is like waiting indoors on a day of summer showers and seeing the green fields bend under slanting silver. There is a different starting point and a different rhythm than we know. The choice and the outcome have been taken out of our hands. We can neither plan nor fret; we can lay aside our pencils, our sketch pads, our computers and calculators. They are irrelevant here; they are the baubles of children. We may as well try to blow the clouds out of the sky with our breath as to try to alter the slow, ponderous rhythm in which we are caught. The heart has its beat and the watch on our wrist has its motion, but they are trivial compared to the great pounding surfs of time.

BUDGETING

It is against such a background that we must look at even so mundane a matter as the federal budget. It has become fashionable lately to talk in terms of budgets and fiscal years (FY for short). There is a lot of good sense in this. Businesses and institutions do a more workmanlike job if they realize early what they can spend and what they do not have to spend. Jesus, who had a wonderful eye for good business practice, holds up to ridicule the man who wanted to build a tower but did not have what was needed to finish it.

But there is another side to the coin. Planning can be good stewardship. If we have four apples, we do not have twelve bananas; we have four apples, and we live in terms of them. This is planning. But presumption is to plan with the rock-ribbed assurance that FY 62, all things being equal, we shall have eight apples, and FY 63, sixteen. James says:

> You who say, "We are going to such-and-such a city today or tomorrow. We shall stay there a year doing business and making profit!" How do you know what will happen even tomorrow?

PROGRAMMING

We are, most of us, caught in a dilemma. We see the necessity for budgets, plans, and programs. We see institutions which plan ahead moving ahead. We see the slovenly and improvident, the dullmettled and ne'er-do-well sink into oblivion. And we feel a sort of justice in it.

Some time ago I visited an old grocery store which I had not seen for 30 years. It had not changed in three decades. It had the same smell, the same dust, the same stale wares, the same poor salesmanship, the same careless management as it had when I was a child. There are things which age charmingly. There are old houses more fascinating than new ones, and there are old people whose souls are infinitely richer than ours. But this old store had no charm, no romance, no nostalgia. It was just *passé, kaput,* over.

We don't want that. We don't want to be left behind, slothful and wicked servants who hide our lord's talent! We want to be good servants doing creditable work. We like the solid words: good husbandmen, good soldiers. And yet it is easy for competent people to play God with the future.

THE CRUCIAL PREFACE

James helps us again. He tells us, "Your remarks should be prefaced with, 'If it is the Lord's will.' " The words are not to be used as an amulet to ward off disaster, but simply as a recognition of our own terrible dependence upon God's design. They are meant to teach us the grand patience of the farmer who peers out from under rain-wet eyebrows upon the soaking fields. They are meant to teach us waiting.

WASHINGTON OBSERVER

by Lambert Brose

When You Visit Washington

Having just returned from visiting a number of European capitals, we've learned to appreciate our own all the more. And we're reminded of queries we've been getting about visiting Washington, D.C.—best time of year, weather, etc. Taking for granted that readers of this particular column are the extremely intelligent and foresighted type—who plan their vacations at least a season in advance—here's the scoop on vacationing in our nation's capital.

The best time to visit Washington next year will be the first three weeks in August.

I'll be out of town.

During the past ten and a half years I have personally escorted relatives and friends:

To Mount Vernon 87 times.

To the Lincoln Memorial 129 times.

To the Changing of the Guard at the Tomb of the Unknown Soldier 103 times.

To the White House grounds 152 times.

To Capitol Hill 126 times.

One more personally-escorted tour and I'm afraid I'll turn subversive. (Just kidding, Uncle Dave. We enjoyed your visit last month very much).

Best Time for Visit

Seriously, every American ought to come to Washington. It *is* a wonderful city to visit.

My favorite season is around the last week in April or the beginning of May, when the town is alive with blooming dogwood and other flowering trees—about two or three weeks after Cherry Blossom Time.

I'll probably hear from the festival officials about this. But the weather during the Cherry Festival itself often is still miserably cold and wet.

A few weeks later it's usually delightfully warm—not having hit as yet the humid highs of the D.C. summer.

But whenever you choose to come —come. Washington is like no other city.

To me the high point is sitting in on a committee hearing of the House or Senate. Most of the congressional business – and the fireworks – takes place there. And many of the hearings are open to the public.

Next, in order of my personal preference, is attending a session of the House or Senate itself, even though often only a few congressmen are present (many are in committee hearings). Listening to the debates gives one a feeling of taking part in history in the making.

To be able to do this, simply go to the office of a representative or senator from your state and ask for a pass.

(And if you drop your congressman a line in advance, he may also be able to get you into a special White House tour group—which offers a somewhat more extensive look at the nation's first residence than the quickie you get on the regular tour.)

Third most interesting experience, in my opinion, is a visit to the Supreme Court when it's in session.

However, all the historic places and buildings are worth a visit: the Washington Monument, the Bureau of Engraving and Printing (where they make that folding stuff and postage stamps), the FBI, the National Gallery of Art, the Smithsonian Institution, the Library of Congress; and dozens more.

Word of Caution

One word of caution. I don't know quite how to say this without sounding cynical, but I feel that it should be said.

When you see all the statues and monuments, your emotions may go soaring. And they should. But don't confuse our Washington personalities—past or present—with God.

It's laudable and constructive to cherish the inspiring achievements of men and women who played important roles in our nation's history; and are doing so today. But, let's always remember that these personalities were human beings.

When historians give the im sion that people who were impo in U.S. history were necessarily spiritually and morally, just be they were patriots—it's not onl truthful; ultimately such lack o jectivity will surely be harmful

The Bible itself—certainly a r for the correct approach to his portrays heroes of the Christian so as to impress upon us thei as well as their inspiring virtue

"Steal Taxpayers Blind"

Today, as in the past, there many upright men and wome government. There are others different character. As soon as come to regard our representativ Washington as such good p morally that they will automat work for what is right—that the democratic undergirdings of great republic will be weakene

All our government leaders subject to tremendous press Powerful lobbies surround ther every step. Consequently, indiv citizens by the millions must co ually keep themselves informe their congressmen's voting rec and wield discriminatory power the polls. Otherwise there is da as a congressman himself expre it—a bit too strongly, I think, "we'll steal the taxpayers blind.

So when you come to Washing we hope that you will be thrille the achievements of the renow men and women who have he make our country great.

But, in order to keep thing realistic Christian perspective, member that only One ever wa this earth whose deeds were per and who deserves our worship.

Invitation to 2633

When you're in our town, we h you'll also visit your Lutheran Ch Center. We're at 2633 Sixteenth Northwest—right in the center half a dozen embassies. Execut of the American Lutheran Ch whose offices are in the Cent Pastors John Houck, Gordon H man, Engebret Midboe, John N ler, Paul Varner, Norman Wegn er, Mr. Carl Stoltz, and their sta will be glad to tell you about t specialized kingdom work; and v part you can play in it.

The staffs representing other theran synods and various agen of the National Lutheran Cou will be glad to see you, too.

NEWS OF THE CHURCH AND WORLD

NATIONAL

364 Pastors in Welfare Work

Lutheran ministers engaged in welfare chaplaincy work number 364.

According to a report issued by the Rev. Carl R. Plack, 301 of these are full-time chaplains. The other 63 perform ministerial functions in welfare agencies or institutions in addition to duties as parish pastors.

Of the full-time chaplains, Mr. Plack said, 190 are from churches which participate in the National Lutheran Council, 108 from the Lutheran Church—Missouri Synod, and 3 from the Wisconsin Evangelical Lutheran Synod. Mr. Plack is secretary for chaplaincy services in the NLC's Division of Welfare.

Church Design Journal Issued

The American Society of Church Architecture has announced publication of the first issue of the *Journal of the ASCA*. The journal will cover the proceedings and major addresses of the Church Design and Building Conference held in Chicago earlier this year. It is intended to be of interest to anyone who is concerned with design, building, or operation of church structures.

Membership in the ASCA is open to all ministers, educators, administrators, architects, artists, and craftsmen who wish to take part in the society's objective of providing a medium for the exchange of ideas relating to ecclesiastical structures.

Additional information may be obtained from the ASCA secretary, Mr. Charles E. Stade, 819 Busse Highway, Park Ridge, Ill.

Hurricane Damage Told

One ALC member had been reported dead and several churches damaged as a result of Hurricane Carla and the tornadoes that followed in its wake, according to word received by telephone from Dr. Vernon A. Mohr, Southern District president, as THE LUTHERAN STANDARD went to press.

Although full details were not available, Dr. Mohr reported that churches and houses in some areas had been under as much as 10 to 12 feet of water. The death, in Galveston, Tex., was the result of a tornado.

Communications had not yet been established with Texas City or Freeport, Tex. Dr. Mohr reported that he had contacted pastors in Beaumont, Houston, Victoria, and Corpus Christi, who told him that although some damage had been sustained the churches as a whole had weathered the storm.

Through the efforts of Dr. Mohr and Dr. Herman Ochs of San Antonio, Tex., clothing, shoes, and bedding in the Lutheran World Relief warehouse in San Antonio have been made available for use in the coast area. The Rev. David Fetter, pastor of Grace Church, San Antonio, heads the volunteer corps that is handling the relief program.

The Rev. Richard Fenske, Jacksonville, Fla., American Missions regional director, has been appointed to investigate the damage and report to the ALC president's office.

INTERNATIONAL

Danish Groups Mark Centennial

A church-building movement and an inner mission society have celebrated their 100th anniversary at Copenhagen, Denmark.

Since its founding, the Copenhagen Church Foundation has built 60 churches. The anniversary celebration was held in St. John's Church, the first church built by the foundation.

When the foundation began to campaign for more churches in Copenhagen a parish often had only one church for some 30-40,000 members. The foundation's purpose has been to erect churches so that no single parish should include more than 10,000 people.

Also celebrating its centenary in Denmark was the Inner Mission So-

(Continued on page 10)

Christmas Mail for Missionaries

Members of the ALC who wish to send Christmas greetings and gifts to missionaries are reminded by the Division of World Missions that greetings or gifts must be mailed soon if they are to reach the mission field by Christmas.

A complete list of addresses of missionaries may be had by writing to the Division of World Missions, 422 South Fifth Street, Minneapolis 15, Minn. The addresses are also listed in the *1962 Yearbook of The American Lutheran Church*, which will be available from Augsburg Publishing House or any of its branches early in October.

Air mail postage to all ALC mission fields is 25c per half ounce, except to Brazil and Colombia, which is 15c per half ounce. Air mail to France is also 15c per half ounce.

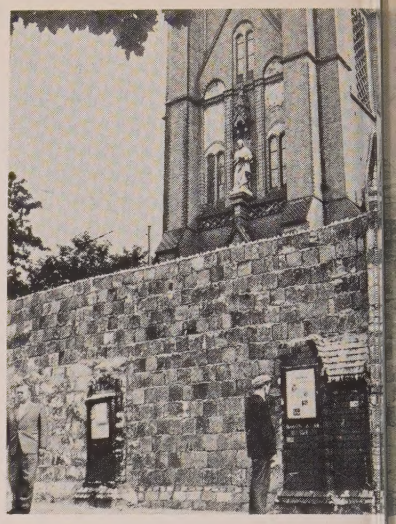
Regular mail: 11c for the first ounce and 7c for each additional ounce.

Parcel post: Inquire at your local post office. These packages must be well packed, plainly addressed, marked "Gift—Not for Sale," and should not exceed 11 pounds.

TIME SCHEDULE FOR MAILING

To:	Airmail:	First Class:	Parcel Post:
Japan	5 days	30 days	30-days
Taiwan	6 days	45 days	45 days
Hongkong	6 days	40 days	40 days
India	7 days	45 days	45 days
New Guinea	7 days	45 days	60 days
Ethiopia	7 days	45 days	45 days
Nigeria	6 days	60 days	60-90 days
Cameroun	6 days	60 days	60-90 days
South Africa	7 days	40 days	40 days
Madagascar	10 days	60 days	60-90 days
Brazil	14 days	30 days	30-60 days
Colombia	4 days	15 days	25 days
Tanganyika	7 days	40 days	40 days

The Church and the Berlin Crisis



A section of the iron curtain has cl the Protestant Reconciliation Church West Berliners, splitting the congrega

17 million Christians in the land of the Lutheran Reformation are in danger of being isolated from the rest of Christendom

By Richard W. Solberg

On July 23 100,000 Germans from both East and West crowded into West Berlin's Olympic Stadium for the closing rally of the 10th All-German Kirchentag. They were there to bear a dramatic witness to the unity of their church and the vigor of their Christian faith in the midst of international turmoil.

Three weeks later, on August 13, the same border crossing points through which thousands of these people had streamed from East Berlin and East Germany were sealed off by Communist police troops and Russian-made tanks. The festering Berlin question had once again broken into open crisis.

Subway and elevated trains service between the two sectors of the divided city was interrupted, and East Berliners who for years had been crossing to West Berlin to work each day were turned back. Barbed wire barricades appeared along the sector lines, and windows and doors of many houses fronting on the Western Sector were walled up. Most ominous of all was the wall of concrete slabs and brick which began to rise at the Brandenburg Gate and other main access points, cynically announcing that the Communist regime of East Germany was sealing its citizens off from the all-too-attractive and alluring West.

The Communist press proclaimed that the action was simply retaliation for Western refusal to settle the Berlin question reasonably by drawing up a peace treaty with the two existing German states. The actual reason was the embarrassingly regular daily flight of 400-500 East German citizens to the West. During the week immediately preceding August 13 the refugee count had risen to almost 1,800 per day. In 16 years of Communist rule, about 3½ million people, mostly the young and vigorous, had thus taken their leave from "paradise."

What the Communists are attempting in the present Berlin crisis is not a conquest born of strength and confidence, but a desperation move to eliminate a situation which is draining them of both economic strength and political prestige. It requires very little imagination to understand the embarrassment that Berlin continues to cause the Russians, with its mounting stream of refugees proclaiming to the world that 17 million people in East Germany are simply unhappy under Communist rule and would rid themselves of it in a moment if they could.

Elections Not Possible

Under these circumstances it should be equally clear that the maintenance of the status quo is distinctly to our advantage. The only other more desirable alternative, namely reunification based upon free elections, is simply out of the question because the Communists know that they could not possibly win. Therefore they cannot afford to agree to such elections.

Beyond military maneuvers and power politics, however, there lies the human and the spiritual problem with which the church is especially concerned. There may be differing viewpoints even among Christians as to the validity of our military position in Berlin. Opinions may differ in regard the revolutionary economic and so reforms being carried out in East G many. But Christians can speak w only one voice of protest when a p tical regime undertakes to estab an atheistic, materialistic doctrine the foundation of an entire soci and to use the totalitarian power the state to force it upon infa youth, and adults. This is clearly case in East Germany.

The Berlin crisis is not a new for the church. During the past years the church in East Germany had to contend with a political or which professes enmity to religion a rewards those who deny God. F tunately there has not been a const and open persecution of the chur The record of these years shows distinct correlation between the p tical policies originating in the Kre lin and the measures employed by state in relation to the church in E Germany.

For example, during the years 19 1949, while the Russians were p suing the goal of a unified Germa under Communist leadership, they lowed the church rather broad fr dom, hoping thereby to repres themselves as men of good will. Un this comparatively benevolent regi the Evangelical Church in Germa was able to organize and to achiev unity in 1948 which even two ye later would have been virtually i possible to attain. To this day t Evangelical Church in Germany mains as the only significant org ization which transcends zonal bo

daries and unites Germans of both East and West.

By the same token, when in 1952 the Moscow headquarters of the party ordered a build-up of socialism in East Germany, with special stress upon the ideological front, the church was subjected to one of the most vicious persecutions in modern church history. Then, just as suddenly, when Moscow launched its new course in 1953, which would eventually stress peaceful coexistence and the "spirit of Geneva," the persecution of the church in East Germany ended, and the olive branch of peace was dutifully extended.

Pastors and church leaders in East Germany have long since learned to recognize this pattern. As one of them put it, "We live from the inconsistencies of the Communist regime." If the Communists were constantly to pursue the open warfare against religion and the church which is implicit within their theories, the church as an institution might well be destroyed. But fortunately, there are times when party tactics, for one reason or another, call for a temporary relaxation of direct pressures upon the church. Within such a period in 1954, even the holding of the All-German Kirchentag in Leipzig, one of the great cities of Communist East Germany, was possible.

If the pattern of the past decade and a half persists, the current Berlin crisis would seem to presage a period of increased pressures upon the church, possibly open persecution. Restrictions placed upon the recent Berlin Kirchentag by East German officials suggest such a tendency. In a very unusual action, Communist police halted Bishop Krummacher of Greifswald in East Germany while en route to Berlin, and thus prevented him from attending the Kirchentag. Officials of the church who reside in West Berlin have gained access to East Berlin on church business only with greatest difficulty, and only on foot, not by automobile or train. This creates serious problems in the administration of church affairs, which will probably worsen as the political crisis deepens.

May Become Permanent

Should the Russians carry out their threat to sign a separate peace treaty with East Germany, it is very probable that the Communist-imposed isolation of East Berlin will become permanent. This would also mean the closing of the refugee escape hatch, since East Germans could no longer circulate freely from East to West Berlin. It would also force the division of the Evangelical Church into eastern and western sections, a goal which the Communist government has been seeking through pressures and threats for the past several years. Attendance at all-German synods and other church meetings would no longer be possible in West Berlin or elsewhere because of the sealed frontiers. East Germany might well become another Hungary, as indeed the shooting of escaping refugees along the border has already suggested.

Within such a sealed satellite, virtually without access or exit, it could be expected that the Ulbricht regime would tighten the clamps on all expressions and activities not in harmony with their goal of total communization. The church might well be standing on the threshold of its most severe test, with the Communists seeking first to oust or neutralize its present leadership, and to replace it with leadership more readily responsive to the wishes of the government. This has occurred long ago in Hungary and Czechoslovakia.

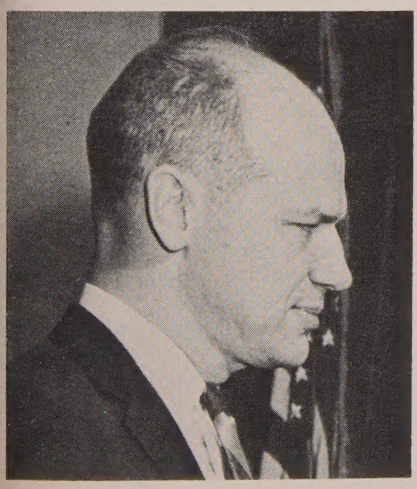
For the people of Berlin and East Germany, most of whom have some relatives and close friends on opposite sides of the Iron Curtain, there is prospect of bitter and extended separation. Even the most critical of life and death situations, when one normally would seek the comfort of those closest in spirit, have found little sympathy in the past from politically-minded party functionaries.

For thousands of school children there looms the prospect of accelerated indoctrination in atheistic materialism, with conformity rewarded by good grades, attractive educational opportunities, and job preferments. Others may expect discrimination, ridicule, and eventually isolation and exclusion.

Citizens may expect continued rigged elections, without free choice either of issues or candidates. Professional people and workingmen may expect stepped-up campaigns to mobilize their energies for the building up of the socialist state. There will be an end to travel permits between East and West Germany, and the process of separating a nation and a people will move on toward its grim completion.

Over tragedies such as this the church must be concerned, both in Germany and throughout the world. The ties between fellow-Christians in this world of hatred and violence are few enough as it is. The endangering of those ties with 17 million Christians in the land of the Lutheran Reformation should move us to both sympathy and prayer.

The theme of the great all-German Kirchentag which concluded just three weeks before the closing of the borders of East Berlin was the promise of Christ on the Mount of Ascension: "Lo, I am with you always." Christians in East Germany may well find special comfort in these words in the months to come, as the shadow of physical isolation from both brothers in the flesh and brothers in the spirit impends more and more heavily over them. Christ will not abandon his church, which he has bought with a great price.



Dr. Richard W. Solberg is well equipped to speak on the Berlin crisis. Now professor of history at Augustana College, Sioux Falls, S.D., Dr. Solberg was formerly religious affairs advisor to the U.S. High Commissioner in Germany and later senior representative in Germany for the Lutheran World Federation. He elaborates further on the situation in Germany in his recent book, "God and Caesar in East Germany," published by Macmillan.

DANISH GROUPS . . . from page 7

ciety, which has as its symbol two men in a boat, a pastor and a layman.

The society began with a small group of lay people who organized for the purpose of awakening people to Christian life. On Sept. 13, 1861, Pastor Vilhelm Beck preached his famous sermon on Peter's draught of fishes, Luke 5:1-11, emphasizing that fishing of men should be done by pastors and lay people working together.

The society, which had existed prior to this time but seemed ready to give up because of internal difficulties, reorganized under the name, "Churchly Association for Inner Mission in Denmark" with Beck as the leader.

This movement has had great influence in Denmark during the past 100 years, having dominated the church of Denmark with its piety and activity. The former UELC was a daughter of the Inner Mission Movement.

U.S. Gives Quilts to Chinese

Some 10,000 quilts for the use of Chinese refugees who are forced to sleep in the streets of Hong Kong will be manufactured out of 256 bales of cotton that have been shipped to the British Crown Colony by Lutheran World Relief.

The Rev. Ove R. Nielsen, assistant executive secretary of LWR, reported that the cotton was obtained as a gift from the U.S. Government under Title II of Public Law 480.

He also announced that LWR, the material aid agency of the church bodies participating in the National Lutheran Council and of the Board of World Relief of the Lutheran Church—Missouri Synod, has provided $16,200 to defray the costs of having the cotton made into quilts.

He said that an estimated 50,000 refugees sleep in the streets of Hong Kong because accommodations are not available for them. The street sleepers are among more than 750,000 refugees from the China mainland who are living in destitution in the Crown Colony.

The LWF, chiefly with funds supplied by American Lutherans through Lutheran World Action, has operated an extensive relief program in Hong Kong since 1954. Its activities include medical assistance, efforts to help the refugees become self-supporting, student aid, vocational training, and the distribution of food and clothing.

THE ALC

Bible Camp Objectives Set

The church took a look at its camping program at a recent workshop sponsored by the Bible Camp Association of the ALC. Bible camp directors from 18 districts, together with others who have been active in church camping, met at the Lutherhaven Camp, Dakota, Minn., to formulate a statement of objectives for Bible camping and to discuss how the BCA could more effectively serve the church.

A statement adopted by the group stressed that Bible camping implements the ministry of the congregation, under trained leaders who offer a "program of activities related to an outdoor environment." It aims to develop self-understanding in the light of Scripture, give experience in Christian group living, and aid campers to respond to God's call to service.

Workshop speakers included Dr. Gerhard Frost, Luther Seminary, St. Paul; Dr. Norman Menter, vice-president of the ALC; the Rev. Robert Evans, Minneapolis; the Rev. L. David Brown, ALC youth director; and the Rev. Harlan Norem, parish education staff member. The Rev. Paul Hanson, Willmar, Minn., is p ident of the BCA.

The Bible Camp Associatio composed of all camping group the ALC and is under the Boar Youth Activities. It was formec give assistance to church camps desired. Among its services are trict and national workshops for c leaders, a counselor placement training service, a consultant ser for planning, programming, build etc., and acting as a clearing h for information.

The Rev. Richard Borrud, dire of the Ne-So-Dak Camp at Wau S.D., has begun work as a half t field director for the BCA.

It was reported that some 30 people attended 61 camps in ALC this year. Camp proper owned in the ALC are valued a million dollars.

Zion Society Meeting Set

The Zion Society for Israel hold its annual meeting at Hope theran Church (Aug.), Minneap Oct. 6-8. Speakers who will deve the convention theme, "A New I for an Ancient People," include Rev. Jacob Jerstad, Minneapolis; Rev. Johan Bergh, Chicago; Al D ring, director of the ALC Brot hood; Mr. and Mrs. Jerome A Minneapolis; and the Rev. Stanley Olson and the Rev. C. M. Hans Zion Society executives.

(More news on page

A CALL FOR MILITARY CHAPLAINS

The American Lutheran Church quota is 15 active duty chaplains for the Army and Navy by January 1962. Many more are needed in the reserves. The military depends wholly on volunteers to supply its chaplaincy needs.

Every able-bodied man under 33 should seek God's will in this matter. Pastors with prior service may be permitted age waiver to a possible 35.

Ecclesiastical endorsement of the applicant by his denomination is the first requirement. Write to the undersigned for information about endorsement procedures. Consult your district president.

Congregations now have a unique opportunity for preparing their young men to be true witnesses of Christ as they leave home to serve their country. This could become our finest missionary opportunity. Our youth in the service of our country need the support of continuing prayers and the encouragement of sustained communications. The spiritual quality of a congregation will be reflected by its members in the armed services.

V. T. JORDAHL, director
Service to Military Personnel
The American Lutheran Church

"Easter" in August

By Wilfred Bockelman

'T WAS Easter in August at Miami Beach this year. At least there ere many resemblances.

Banners posted in front of swanky esort hotels carried the words, "Christ s Living." Fourteen thousand youth the official registration was 14,073) om all over the United States and anada, each wearing a "Christ Is iving" badge, packed the Miami each Convention Hall for five nights nd six days last month and thronged ne city's streets and hotels between nd after sessions.

Immediately following the trinitarn invocation at every evening worip service the liturgist announced Christ is risen." And 14,000 youth sponded in antiphon, "He is risen deed!"

The litanies on one of the morning rograms was entitled "Litany for an aster Dawn."

The organ, Luther College Band, nd 14,000 voices joined with double *rtissimo* in "Jesus Christ Is Risen oday, Alleluia" during the processional in the final worship service. Even the Sunday morning offering was reminiscent of Easter—$37,217.

Ever since plans for the youth convention at Miami Beach were first announced a few years ago, questions were raised as to its advisability. Was it really worth all the money?

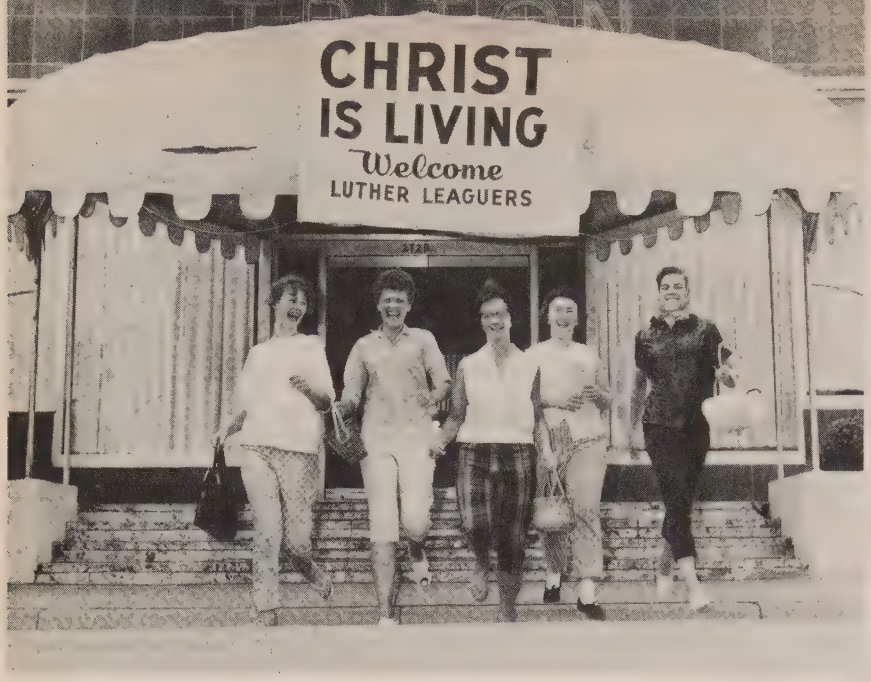
Fees for the convention itself were $49.50 per person. In round figures that's $700,000. Figure an average of $100 for traveling and you have another $1,400,000. Even the most conservative estimate arrives at a figure of $2,000,000, spent in one way or other in connection with the convention. To decide whether or not it was worth that much depends, of course, on what criterion of measurement is used—if indeed any can be used.

But there had been more fundamental questions about the value of a mass youth convention. Would it be possible to have any spiritual depth in such a mass convention, particularly a convention of youth? Or would the "spiritual" part of the program have to be sugar-coated in such jocularity and joviality that it would lose all significance?

A year ago the official paper of one of the merging churches had said editorially:

"Many so-called Christian programs are like vaudevilles. The program must be entertaining and provide some thrills to sustain the interest, and, of course, a good Bible study may be fused into the program. Miami Beach will be the greatest show of this kind that Lutherans have ever produced. This is certainly worthy of our support! The danger is that the whole thing tends to become so diluted that it becomes a huge joke. The serious element is drowned in the boring variety."

Is it conceivable that 14,000 teenagers would travel to Miami Beach to engage in Bible study and serious discussions or hear sermons and lectures? No one—not even the conven-



Whoever said that Christians can[not be] happy? These five young ladies [from] North Dakota take it quite for gr[anted] that youthful exuberance is an ou[t]ward expression of an inner conviction [that] Christ is living. Banners announcing [the] convention theme were prominently [dis]played at the various hotels at [which] the 14,000 leaguers were housed.

tion planners—had any grand illusions about the comparative drawing power of convention sessions and the pull of glamorous Miami Beach. Let's face it, one reason that the convention had such an attraction was that it was held at Miami Beach.

Planners of the convention knew full well the gigantic challenge ahead of them to make the program more meaningful than the place. But they needn't have worried.

Oh yes, there were those instances that caused one Luther Leaguer to scribble this note, which was picked up afterwards by an adult: "I knew we should have walked out before this guy started speaking. I'm getting absolutely nothing out of this." It's true also that one evening a group estimated at from 200 (undoubtedly low) to 1,000 (probably too high) walked out after the half hour of "entertainment" was over and before the hour and a half service and the address began.

Over the lunch table and in low-toned corridor conversations adult quarterbacks and sideline analysts kept insisting, "This is too deep for the kids. It's way over their heads. The addresses are too theological, and there's too much liturgy."

But day after day and night after night 14,000 kids came back for more. For the looks on the face of youth are not always a true expression of inner feelings. ALC President Fredrik Schiotz reported that during the lecture on vocation he observed a group of young people in seeming total lack of attention and he concluded that they were getting absolutely nothing of the message. But as soon as the message was over the worst offender in the group approached him for a serious conversation as to whether she ought to be a parish worker or a missionary.

This convention was markedly different from past youth conventions of the three bodies that merged last year to form the ALC. That is not to say that this one was better, but it was different.

Some veterans of past conventions felt that this one lacked a call to commitment. But others felt that this criticism was not valid. "The call to commitment was there," they said, "but it was in a form different from that of past conventions."

A counselor told one of the youth directors, "I'm astounded at the effect this convention is having on the youth in my counseling group. There must be at least a half dozen of my group who have decided to commit themselves to full-time church work. I would never have guessed that they had any inclinations along that line."

The call to commitment could hardly be absent from a convention that had as its theme, "Christ Is Living," for the living Christ always calls for commitment. It was there on as deep a spiritual level as at any other youth convention but probably on as high an intellectual level as youth of this age have ever been confronted in a mass convention.

This combination of the deeply spiritual and much-above-average intellectual approach of the convention was carefully planned by the Board of the Luther League and the staf[f] the Youth Department of the AL[C]

Forty minutes were devoted ev[ery] morning to a practical discussion [of] local Luther League programm[ing] under the sub-theme, "Christ Live[s] My Local League."

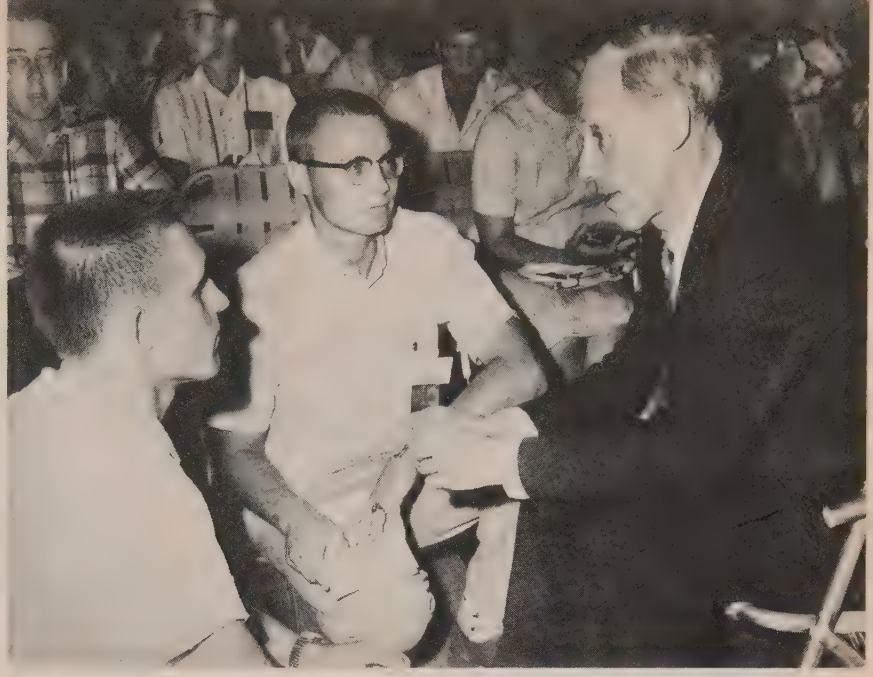
The 11:10 to 12:10 hour ev[ery] morning featured the main speake[r] the day under the general the[me] "Christ Lives in the World." Dur[ing] this hour young people were th[rust] right into the midst of today's turm[oil] and controversy on race, space, [war] and vocation.

Dr. Martin Luther King, undou[bt]edly the best-known national lea[der] in the fight for racial equality, [ad]dressed the leaguers. Fears of sc[ome] that there might be some kind [of] demonstration against him because [of] the deep feeling about the Negro [in] the South never materialized. Inste[ad] the youth gave him a long, stand[ing] ovation.

Dr. King is a controversial figu[re] even among Christians, for they [all] are not without some deep-sea[ted] prejudices. A few were reported [to] have walked out before Dr. King [be]gan his address.

After it was over one counselor w[as] overheard telling her group, "N[ow] that we've heard him, let's forget [all] that hogwash he told us and en[joy] the rest of the convention."

Another person was overheard s[ay]ing, "I thank God that a man like [Dr.] King is the leader for the desegre[ga]tion forces." For contrary to the [ex]pectation of some who had ne[ver] heard him speak, whatever else M[ay]



Whoever said that youth of today aren't serious-minded? ALC President Fredrik A. Schiotz (right) was cornered by two eager Leaguers just prior to a group discussion on racial prejudice. What does the church have to say about segregation, was their question. Dr. Martin Luther King spoke on this question at the plenary session and before a special interest group.

Martin Luther King may or may not be, as he is a thousand miles removed from being a rabble rouser.

"You may hate us," he said, "but we will not hate back. We will meet hate with love."

Dr. John Oliver Nelson of Yale Divinity School, recognized by many as the outstanding authority on vocation in the Protestant church in America, told the convention that the doctrines of the resurrection (Christ's and our rising from the dead) and vocation (God's personal interest in my every-day task) are the two most dynamic teachings of the Protestant church.

Dr. William Hulme of Wartburg Seminary has become virtually a standard fixture at every large gathering of ALC youth in the country.

His lecture on "A Christian Looks at Sex and Marriage," was probably listed by most young people as one of the highlights of the convention. With his unsurpassed ability to talk with the utmost frankness and deepest reverence about the most delicate of subjects he held the Luther Leaguers spellbound for nearly an hour in discussing a subject that constitutes probably the most perplexing personal problem any of them has.

And in this day and age, how could any program dealing with "Christ Is Living in the World" be complete without a discussion of the implications of space explorations. Congressman Walter Moeller, who is also a Missouri Synod Lutheran pastor, a member of the House of Representatives sub-committee on space, substituted for Dr. Wernherr von Braun, who had agreed to speak but who had to cancel his engagement because of stepped-up activity on Cape Canaveral.

"Christ Is Living in His Church" was the theme of the evening services. Leading churchmen and their subjects were: Dr. Gordon Huffman, president of the ALC Eastern District, "The Church Repentant"; Dr. Alvin Rogness, president of Luther Theological Seminary, St. Paul, Minn., "The Church's Foundation"; Dr. C. Umhau Wolf, pastor of St. Paul's Church, Toledo, Ohio, "The Church Disturbs"; Dr. Fredrik A. Schiotz, president of the American Lutheran Church, "The Church Proclaims"; Bishop Hanns Lilje of Hannover, Germany, "The Church United."

Just prior to Bishop Lilje's address on Saturday night, the Luther College Band and a massed choir presented *"Una Sancta."*

At the climactic Sunday morning service Youth Director L. David Brown preached on "The Church Destined."

Communion services were held every morning at 6:45. Attendances at these ran as high as 5,000.

Even a quick glance at this array of speakers and their subjects convinces one that this was a heavy menu. In fact the whole setting of the convention: the daily services, which were much more liturgical than at any convention in the past; the 14 paintings on the stage backdrop done by Artist Robert Aldern, which undoubtedly caused a gulp for those who had been brought up on a diet of religious art by Warner Sallman; the interest group on Christianity and Science, in which opinions were expressed that would cause concern among those who have held that the earth is 6,000 years old—all of these aspects of the convention will be honestly, sincerely, and respectfully questioned by those who agree that young people should not be spoonfed, but who have their misgivings about youth being ready for this kind of strong diet.

There are honest differences of opinion, for instance, whether non-Lutheran speakers ought to appear on the program of a Luther League convention.

One responsible group of leaders within the church voiced grave concern over the fact that Martin Luther King was to speak. In a letter to the youth director a month before the convention they expressed the opinion that the speakers on the program ought to be Lutherans, and they called into question the wisdom of having "such a man as Mr. King on the program because of his affiliation with movements that tend to arouse the passions of people."

One father wrote to The Lutheran Standard a week before the convention, "If I had known that Martin Luther King would be on the program [it had been announced for over a year that he would be] I would not have allowed my son to go. I do

(Continued on page 16)

Teaching Is Loving

By Lewis Holm

IN 1924 Jessie Rule was principal of the Kirkwood School in my home town in Iowa. Miss Arlen, Miss Keller, Miss Behan, Miss Loveder, and Miss Dahl were five of the six teachers in that school. I don't remember who taught fourth grade there because that year we moved to a little town in Pennsylvania. My teacher in Pennsylvania was a Miss Burgeson.

I have not listed my grade school teachers as a feat of memory. I think many people could do the same thing if they would take a short walk in the evening to jog their memory, as I did.

I remember my teachers, but there are few other adults from that period of my life that I can recall. I remember the families that lived around us, the couple that ran the corner grocery store, the policeman who had to shoot our old dog when Dad couldn't do it—that's about all.

A child spends more time with his teachers than with other adults. He should, for that reason, remember them better. But I think there is another reason why we remember our teachers.

It seems to me that we tend to remember those who make the greatest impression upon us, or who influence us to the greatest degree.

Like everyone else, I had a few teachers I'd just as soon forget, but by and large my teachers were among the finest and most dedicated people I ever met and when I think of it I thank God for them.

Some were skillful as teachers and others were only average. Some were exacting and others were easy. Some seemed to care what happened to me and others seemed only to be doing their job in the way described by the ugly word *perfunctory*.

What my teachers did for me and how they did it gives me my definition of teaching—not a scientific one—which I hope, with an assist from St. Paul, to pass along to you in this parish education emphasis month.

Christian teaching, in its most rudimentary form, is loving. You can't teach someone you don't love. This is true whether the "someone" you are attempting to teach is a schoolboy, Sunday school pupil, your own child, or an adult neighbor or coworker.

Paul's Letter to the Philippians gives a perfect example of the loving that is the essence of teaching. I wish you would turn to this brief New Testament letter and read carefully, about three times, verses 3-8 of Philippians 1.

You will note that Paul assured the Philippians of his great love for them as he began this letter. In the salutation he wrote, "I hold you in my heart," and "I yearn for you all with the affection of Christ Jesus."

Although the whole letter is an expression of his love for them, it is outstanding as such an expression. "Therefore, my brethren, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved."

These expressions of love might have seemed sentimental and affected to the Philippians, except for two factors. First, Paul had demonstrated his love in his personal contacts with the Philippians. His words of love were only a restatement of his actions. Having already proved by his deeds that his love was genuine, Paul didn't need to prove it again, but only to remind them of his feelings. Their memory would supply the authenticating details.

The second factor that removes Paul's declaration of love from affectation is the character of his love. As Christian love should be, Paul's love was not weak, but strong. It was both tender and firm, critical as well as congratulatory. It was kind but it was also honest.

Let no one think that the love that is teaching is the sentimental, spineless, characterless sickness that the world presents as Christian love. The kind of love that teaches is

cribed best in 1 Corinthians 13, the ove that "does not rejoice at wrong, ut rejoices in the right." Love that s uncritical of the wrong is without haracter.

A teacher who loves will demonstrate his love by his deeds and declare it in words. He ought to be careful, however, not to declare it f he is not willing to demonstrate t. Teaching by love is a "put up or hut up" proposition.

The teachers I remember with greatest affection are those who cared about me. They weren't always attractive or eloquent but they held me n their heart. Their lesson plans were sometimes imperfect, their dresses old-fashioned, their psychology weak; but their love was eloquent. They counted on me to deliver according to my potential. They were grieved when I faltered and genuinely happy when I succeeded.

This is not to say that a teacher hould not learn teaching methods. f the teacher's love is genuine he vill spare no effort necessary to do his work most effectively.

What I *am* saying is that no mount of teaching skill takes the place of holding the learner in your heart, of yearning with the affection f Christ Jesus for the other person.

My best example of genuine Christian teaching was provided by a Sunday school teacher who had a pitiable speech defect. It was not easy o listen to him; nor was it easy, 'm sure, for him to attempt to communicate to his fifth grade boys. Some mimics in the class made sport f him, while others pitied him.

I was in his class a full year and remember nothing of what he aught. It was several years later hat I really began to appreciate him.

Long after I had left his class it became evident to me that he felt certain responsibility for me and or all his "boys." Unlike some of the other teachers who were understandably glad to get rid of us at the end f the term, this man seemed always glad to see us even though we had not made his work as pleasant as we hould have.

In later years when I'd come home rom college for a vacation he would greet me at church and make a pecial effort to encourage me. He eemed delighted when I decided to go into the ministry.

Every step of the way he was here with an expression of interest. Even after I got into the ministry he would greet me as one of his "boys" and assure me that he was praying for me.

I know I had more skillful teachers, but I doubt that I ever had a more effective one. He reflected truly the love of God. He focused its beam upon my heart and held it there through the years.

The purpose of Christian teaching is also stated in the prayer which Paul voiced for the Philippians. Read it in 1:9-11.

Here is a truly spiritual "educational objective" that every Christian teacher should keep in mind. As you might expect, love is at its center. Paul writes: "And it is my prayer that your love may abound more and more, with knowledge and all discernment. . . ."

Knowledge is not enough, according to this passage. Nor is discernment. Not without love. For although facts are taught and moral sensitivity inculcated it is the love that abounds with knowledge and discernment that is the true test of effectiveness in Christian communication.

To reduce this thought to a popular expression: If Christian teaching hasn't got it here (in the heart) it hasn't got it—no matter how much is in the head.

Paul goes on to show plainly how the learner's life is improved when his love abounds "more and more, with knowledge and all discernment."

A wonderful sequence takes place when Christian teaching is done. God's love has been received by the teacher and imparted to the learner. It is a series of miracles that cannot lead elsewhere than to the "glory and praise of God."

But it is unthinkable that the process should end there, however glorious the ending. It is unthinkable that a person who receives this abounding love should fail to exercise and demonstrate it in his own life for the benefit of someone else. How could the Christian be "pure and blameless for the day of Christ" and "filled with the fruits of righteousness" without sharing his abounding love with all those about him?

The Philippians, having discovered and received God's love through their loving-teaching Paul, had to choose between loving others or resisting the Holy Spirit themselves. It's in the record that they helped Paul during his times of hardship (Phil. 4:14-19). Their abounding love had already motivated them to suffer for Christ's sake (Phil. 1:29). Because of their love Paul expected them to live worthy of the Gospel (1:27), to have the mind of Christ (2:5), to do all things without grumbling or questioning (2:14), to rejoice in the Lord (3:1), and to stand firm in the Lord (4:1).

The Philippians had to use their love, or lose it.

And having been influenced by such people as my persistent though ineloquent Sunday school teacher, I had to make the same choice between sharing God's love or closing my own heart to it.

You, too, have been influenced, no doubt, by a teacher who held you in his heart. You have received God's love through a consecrated parent, pastor, teacher, neighbor, or friend. Because you have received God's love you have had to choose between sharing it with others or stifling it in your own heart.

Christian education is the transferring from heart to heart of the love of God.

Every Christian must be involved in this exchange. Every Christian is therefore first a learner, and then a teacher.

Not every Christian holds a special teaching office, for God's appointed teachers receive a special teaching gift. But no Christian can escape the implications of the Christian love that God has put into his heart. He must love others, and as he does so, he teaches. He must love others because of the very nature of the love he has received. Having received it he cannot do otherwise than love, and by loving, influence.

Paul said it to the Philippians in this way: "Let each of you look not only to his own interests, but also to the interests of others."

That's Christian teaching, reflecting God's love toward others, that they might pass it on to still others . . . until all men know of God's love.

Gregory of Nyssa said it as well as anyone. He said, "We must first be pure, then purify others; be taught, then teach others; become light, and then enlighten others; draw near to God ourselves, and then draw others; sanctify ourselves, and then make others holy."

He spoke truly: We must . . .

League... from page 13

not want him to be exposed to what King has to say."

If there are those who feel that the voices of world turmoil can be kept from the ears of young people, the planners of the Luther League convention did not share this opinion. They felt that a church youth convention was the ideal place to tell them that Christians who want to witness for a living Christ cannot close their eyes or ears to the tumult around them, even though it may not always be pleasant to see or hear.

There were 1,400 Bible study groups at Miami Beach, each composed of one adult and nine youth, all studying assigned selections from the book of Acts.

Perhaps the following evaluation of one counselor is representative of by far the majority of the 1,400 study groups. Said he, "When I entered the room that first morning to lead my Bible study, I did so with fear and trembling. These were the same kids I taught Sunday after Sunday at our own Sunday school. I knew how they horsed around there, as though they just couldn't care less. This Bible study was going to be the biggest flop of the convention. But much to my surprise those kids really buckled down and got to work. The Bible study hour ended up for me as one of the most delightful experiences of the convention."

But what did the people of Miami Beach think of 14,000 Bible-studying, Christ-Is-Living-badge-wearing teenagers? The Miami papers carried daily testimonials from local residents and their praise for the Luther Leaguers.

A cab driver testified, "I'm not getting too much business. These kids aren't used to taking cabs, nor to tipping. But I'm going to go home and bring my kids out here and say, 'Look, there are kids like this in the world. That's how I want you to act."

Editorial columns waxed so eloquent over the excellent behavior of the leaguers and how they had restored faith in the youth of the nation that it almost got to be embarrassing.

(Didn't I hear about the kids who dropped sacks of water out of hotel windows? Of course, I did. Can you imagine a gathering of 14,000 youth anywhere and not have a few think of this old stunt and imagine it's a new discovery? I suspect that there may even be a few inveterate pranksters in heaven whose sanctification has not quite covered this little relic of the fall.)

Nevertheless, evaluations of conventions should not overlook the evangelistic impact of the example of 14,000 youth who despite shortcomings cannot help but let their conviction that Christ is living shine through their actions.

And undoubtedly there will be mass youth conventions like this in the future. On Sunday afternoon after the convention was over the Board of the Youth Activities of the church and the Board of the Luther League gathered for a four-hour evaluation session. After weighing all the pros and cons of a huge mass convention like this one over against smaller delegate or regional conventions, and fully cognizant of all the problems connected with such a huge undertaking, they voted unanimously to recommend having another one.

They were aware that they cou be fully objective. After all they had a personal part in planning convention, but it wasn't their that was at stake.

The convention theme had bec more than just a theme for them was a reality. Christ is living! T couldn't escape the many evide of that that had been brought h to them again during the week.

There was Pat, for instance, 16-year-old girl who was standin the hotel lobby on Sunday mor waiting to go to the worship serv A Jewish lady approached h pointed to her badge, and s "Young lady, do you really bel that?"

"You mean that Christ is liv I most certainly do. And I wish could too."

"Well . . ." a thoughtful pause a wistful sigh . . . and then, "s day I may."

College... from page 5

and the present dormitories which will be used for married student housing.

Most significant in the development of the college has been the support received from the participating church bodies. Despite the area being a mission area with many new churches each with great building needs and sizeable debts, the supporting districts have adopted large goals for the college.

Each of the three merging California districts, for example, had goals in 1959 and 1960 amounting to $12 per confirmed member. Dissatisfied with the results of these ingatherings that produced about 60% of the total $672,500 goals, the new South Pacific District promptly adopted a new goal of $350,000 at $5 per confirmed member at its constituting convention. A similar amount for 1962 was voted in May.

Of equal importance have been the gifts of individuals to the new institution. Challenged to provide one million dollars for site development in what is called the Fellows program and through this support to become the "spiritual alumni" of a college which has no alumni, 400 church families have thus far responded with gifts and pledges totaling $600,000!

But the question remains as to the motivating force behind these dreams, efforts, and gifts. Basic it is the conviction that our o church colleges have served well churches of their area and have b a source of strength to both chu and nation, as they have pursued search for truth within the acade community.

This basic, motivating force is cinctly expressed in the motto California Lutheran College, "L of Christ, Truth, and Freedom." simple motto represents the th great institutions of church, uni sity, and parliament or congress nifying democracy.

The church is Christ's body; h man finds God. It offers hope true peace through its message grace and salvation in Christ.

The university is man's great wark of knowledge; here truth ferreted out and proclaimed. It bre the bonds of ignorance that bind m more tightly than chains of steel.

And congress or parliament, bastions of democracy, offer the portunity of search for truth.

These three, all three, serve learning process and in turn served and strengthened by it. it is our concern for the church, pursuit of truth and the love of fr dom, that a new college is brou forth just as our fathers before brought forth Lutheran church leges across our land.

Do Needs Equal Rights?

By Larry Christenson

EVEN THRIFTY people may *need* government welfare, as Harland nd Corinne Nelson suggest (*L.S.*, ug. 15). But do they have the right demand it of their fellow citizens? Suppose we accept this extreme osition, for the sake of a clearly-efined issue: *Only the selfish oppose overnment welfare for needy folk.* ur responsibility as Christians to-ard the needy folk is clear: We must elp. But how should we as citizens—nd especially as Christian citizens—ehave toward these selfish citizens? o we simply take pleasure in the ompulsory nature of taxes which as-ures us of having help in our welfare ask from the selfish and improvident?

The critical relationship in the field f welfare today is not between those n need and those who care. (You an give as much as you please of our own goods to those in need, hrough any number of voluntary gencies.) The problem, rather, exists etween those who care about human eed and those who don't. Govern-ent welfare is the easy way out for hose who care: It forces everyone to in in and thereby lightens their wn burden.

But is it *right*? That is the basic uestion. Not is this welfare program eeded (let's assume it is), but can e in justice *force* a man to share is goods with those less fortunate? he commandment does not say, You may covet the goods of another an provided he is selfish and you tend to use his goods in a worthy ause." The commandment says flatly: You shall not covet."

Suppose a community consisted of even citizens. Two of these are poor through no fault of their own, let s say). Three of the other citizens ant to help. The two remaining ones ow no concern whatever. Do the o poor citizens and the three con-rned citizens have a right to go up the two selfish citizens and say, We have decided that you must are some of your goods with these o poor citizens. You have no choice the matter. We hold a majority."

This is tyranny and this is theft. nd it is not to be equated with a gitimate tax for, say, a new well in e community. The two selfish citizens might object to being taxed for a new well, but they do get tangible return for their money—the use of the well. This would be comparable to the protection a citizen gets in supporting a police force, fire department, national defense establishment, etc. He may not altogether approve of the way his tax money is spent, but in each case he does get a specific return for his tax. This kind of taxation is a "compulsion" no sensible citizen has ever quibbled about in principle. But welfare programs do not necessarily return value to the person who is required to support them. They simply confiscate his goods for the benefit of someone the majority says is in need.

And it is precisely here that the deepest damage is done. For we have turned our whole attention to the need of the poor or unfortunate. But we have utterly neglected the need of the selfish—*the need to learn and practice compassion.* Lazarus was poor, but he ended up in Abraham's bosom; the rich man was selfish, and he ended up in Hades. Which of the two had the greater need, seen at long range? A welfare program supported by compulsory taxes may alleviate Lazarus' need. But it goes flat against both the rights and the need of the rich man.

When a government welfare program is argued from the basis of social necessity—preserving peace and order, protecting freedom, etc., it could certainly merit our support. But when its is argued from the standpoint of charity, humanitarianism, helpfulness toward the unfortunate, etc., as a Christian I would oppose it flatly: *Where this kind of need exists, it is a job for me and those who share my concern.*

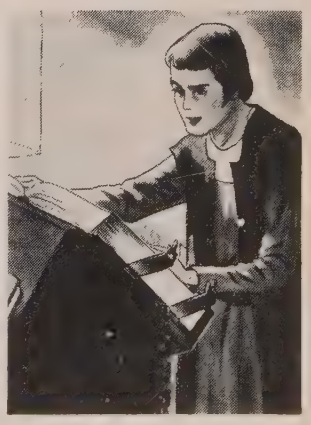
If the job is too big for us, then we will simply have to work and pray harder. And we will also bend our efforts to meet the corollary need: *persuading* the unconcerned to join in with us. But never submit to the temptation of *forcing* them. For a man has the right to dispose of his own property according to *his* conscience, not according to mine or the majority's. His answerability is to God, not society, if he is selfish.

Family Filmstrips for REFORMATION DAY

New! MARTIN LUTHER—The Great Reformer

A dramatic new setting of the life of Martin Luther that captures the vitality and adventure of the leader of the Reformation . . . **designed for use with third and fourth-graders and up.** Beautifully illustrated by Janet Smalley.

Beginning with Martin's school days and life in the Luther home, the filmstrip visualizes how Martin made a sudden decision to enter a monastery, how his studies led him to question many teachings and practices of the Roman Catholic Church, his conflict with the pope and trial at Worms, his year in hiding at Wartburg Castle, and his return to Wittenberg to lead the Lutheran movement. (53 frames — 15 minutes)



Filmstrip in full color with twelve-inch 33⅓ r.p.m. record and leader's guide . . . $10.00

Order MARTIN LUTHER — THE GREAT REFORMER (K54)

from your nearest Augsburg Publishing House

EDITORIALS

We Need a Vision

Will the 1,509,000 confirmed members of the American Lutheran Church raise this year's benevolence budget? If we have the necessary vision, yes; if we don't, no. That may sound unrealistic and "visionary." The economist may object: "That editor doesn't know the economic facts of life. If the economy continues to improve, there is a good chance of meeting the budget in full. If the economy sags and unemployment becomes worse, and if drouth persists in important areas of the ALC, there is a poor chance of meeting it."

Again, the accountant may say: "The way to make predictions about raising the budget is to look at past performances and compare them with the present level of giving in the new church. These are the solid facts on which to base an informed prediction." And the psychologist may add: "How well satisfied are the members of the ALC with the merger now that it is actually in operation? Are they happy with it or grumbling about it? Is there a mind to work or an inclination to offer alibis for not working? These are the factors that largely determine what people give in support of a program."

I am not unaware of the importance of these factors and of the necessity of reckoning with them. But I insist on holding my ground: If we have a Spirit-wrought vision of what is behind the benevolence budget of the ALC, so that we see in that budget God's gracious opportunities for living with him and for him, and for serving our children, our neighbors, and our fellowmen with the Gospel that transforms life, brings hope, and makes all things new —then we are going to raise the budget . . . not grudgingly or of necessity, but cheerfully.

After six months of fiscal operation (the ALC's fiscal year is from Feb. 1 to Jan. 31) the books of the church told a story that was not too bad but surely not too good. A summary of the financial report at mid-year was published on the news pages of the *L.S.* last week. Comparing what we did during the first six months of this year with the benevolence performance of the three uniting churches during the first half of the year 1960, it is plain that unless our rate of giving improves during the last six months of this year we shall not raise this year's budget in full.

To try to state the matter in the simplest possible terms, here are the facts. This year's benevolence budget, *apart from* the Jubilee Year Thankoffering of a hoped-for $2 million, is $16,102,254. On July 31, the mid-point of the fiscal year, receipts from gregations totalled $5,700,000. Add to that re from such other sources as investment income cial gifts, legacies, and bequests, and you get a of $5,900,000. Obviously, either of these figu far less than one-half of the total budget—in not much more than one-third of the total bu

But Lutherans like to sit in the back pews to send in their benevolence gifts to church l quarters at the end rather than at the beginni the year. So we won't get too excited about mid-year figure, especially when we note th compares favorably with the percentage of budget that had been raised last year at the point. Of course, having said that, we haven't of too much encouragement since the three chu that now constitute the ALC failed by almo million to raise the total of their three budgets year.

Let's be a little more exact in these compari Benevolence receipts at the mid-point of last proved to be 37.48% of the total receipts for the That's probably as scientific a basis on whic make a prediction for this year as one can If $5,900,000 (actually, $5,898,941) is 37.48% of will be given for ALC benevolences this year total raised will be $15,738,903, or $363,000 less the total budget.

But this is not the whole story. You can't about the kingdom-building program of the for this year and leave the $2 million proje Jubilee Thankoffering out of consideration. T $2 million are part and parcel of the total prog needed if the program is to be carried out. example, $800,000 of the Thankoffering is ap priated to help establish a Jubilee Year missio each of the 19 districts of the Church. But on 31 only $550,337 had been received for the Th offering. More will come in. Educated guesses the total at $1 million or even $1,250,000. But if want to make a forecast strictly on the basi present receipts and comparisons with previous formance, then be realistic and think of a poss shortage not of $363,000 but of at least $1 millio

This is a frank appraisal of how things loo this time—looking at them from the standpoin logic and mathematics. But we return to the damental thesis of this editorial, namely, that real key to raising the budget is something de than figures and percentages, namely, a new h a new vision. What do I mean—a new visio mean what Luther said about the redeemed living under Christ in his kingdom and serving with all his powers. I mean what the Lord J Christ said in words so familiar that perhaps have ceased to thrill and move as they sho namely: "All authority in heaven and on earth

en given to me. Go therefore and make disciples all nations . . . and lo, I am with you always . . ." latt. 28:18-20).

This year's benevolence budget: will it be raised? all depends upon the kind of vision you and I rmit the Holy Spirit to awaken in us—and the tent to which we are obedient to the heavenly ion.—E.W.S.

Sidelights on World Missions

Sometimes our vision of the grandeur of the work which the benevolence budget of the ALC is de- ted is intensified in unexpected ways and by what ght be called little things. Two such incidents, th in the area of World Missions, have come to attention recently. Let me tell you about them.

The first concerns the late Dr. Carl D. Schwan, o spent his entire ministry of 40 years in the dia mission field of the ALC and who was the st ALC missionary to be buried in India. THE LU- ERAN STANDARD has received from the field in India communication written by Pastor A. D. Benjamin, ordained Indian pastor who was closely asso- ted with Missionary Schwan for many years, in e early years as a catechist and later as a fellow dained pastor. Pastor Benjamin ministered to Mis- nary Schwan in his dying hours and describes the od confession which his close friend and minis- ial brother made before his death. With their right nds clasped, the Indian pastor offered a prayer d committed the soul of his American friend to e eternal God whose everlasting arms are under- ath us." The tribute which Pastor Benjamin writes dicates not only the close bond between the two en but also how God uses the missionary enter- ise to extend the holy Christian Church, the com- nion of saints, throughout the world.

The second incident concerns a missionary who, er completing his furlough here in the United ates, returned to his work overseas. It will be best leave the missionary unnamed, for the "vision- mulating" value of this incident lies not in the rson involved but in what took place. Here is the ry, in the missionary's own words:

"I have noticed a very friendly spirit among different ople here at the bank, the filling station, the drug re, etc., especially those who know that we are now urning to India. . . . A Negro who repairs shoes on Main St. seemed very cordial when I was last there. followed me out of the shop, shook hands, said he uld be very glad to hear of our safe arrival in India, . At the branch bank there was a similar friendly itude—not at all the reputed almighty-dollar spirit or joking about the missionary enterprise."

You see, the Negro shoemaker and the tellers in large bank have a vision of the importance of work to which the budget dollars of the ALC devoted.—E.W.S.

Harmless Men

When a convention elects an officer of some kind, it may elect a very good but harmless man. Likewise, when a congregation calls a pastor it may call a very good but harmless man. This same principle may be applied to the workers in the local church—they are good but harmless.

This idea came to me from England where the appointment of bishops by the Crown has come under much criticism, because the Archbishop of Canterbury has too much influence on the individual appointments. It is claimed that the result has often been that harmless men are made bishops.

It is, of course, natural in our complex modern life, with its strong emphasis on organization, that the leaders are busy oiling the machinery to make things run smoothly. Social, industrial, and political leaders know the need of that. The machinery of the church also needs oiling. Here the danger is that the leaders may be just men with big oil cans doing nothing but oiling the machinery. A pastor may also think that to use the oil can is his only job. They are intelligent men of good judgment. But the man with the oil can may be a very harmless man without the prophetic spirit.

Paul was more than a man with an oil can; he was a fool for Christ. This description, however, seems no longer to apply to Christian lives today. It has often been replaced by the spirit of slavish fear. People have lost their zest for battle. When the Swedish King Carl XII invaded Denmark in the 18th century and heard shells singing about him he said: "This is wonderful music. This shall henceforth be the music of my life."

This was Paul's ambition in a spiritual sense. He says to Timothy: "Man of God . . . fight the good fight of faith." Faith and courage are in these words.

George Orwell has said, "Good novels are written by people who are not frightened." It may also be said that good sermons are preached by preachers who are not frightened. When the prophets of old were called by God he said, "Go and be not afraid." This almost careless abandon in faith has always characterized true men of God. In this spirit they undertook the most impossible things, and God did not let them down. These men wanted to do something. They were not just nice, able men with an oil can. They had an ax to grind. Too often in conversations today men have no real ax to grind. They have no convictions. They are tolerant of nearly all views. They are nice but harmless men.

Luther might have remained a nice and good monk but harmless. He might have remained so anemically polite that his words would have lost their sharp and creative bite. We may be good but harmless Lutherans, harmless and lukewarm men spewed out of the mouth of God.—J.M.J.

MR. EDITOR...

HELP MAY HINDER

► "The Thrifty Need Aid Too" (Aug. 15) illustrates a gross misunderstanding of the attitudes of conservative Christians. The sincere Christian is not opposed to all welfare programs *per se*. He is not so much concerned with his tax contribution as he is with the effect of welfare programs upon the recipients. He fears that excessive state welfarism will tend to destroy individual initiative and self reliance, and indeed may take from men their very sense of dependence upon God.

RICHARD G. JOHNSON
Scottsdale, Ariz.

► True, some deserving people need help. What about the majority who receive this help and have not done "what they might have done"? Does not the welfare state encourage indolence and dependence?

RUTH HOBSON RIESSEN
Hartley, Iowa

► This article clearly shows the new low in our moral ethics. If the children (who were sent to college) would only pay 20 dollars a month (to their parents), Social Security would not be a necessity.

ANDREAS S. AHBEL, M.D.
Canton, Ohio

► The federal government itself is largely responsible for the fact that these people have needs. Its policies have depreciated the dollar. Our government simply does not have money to take care of the needs of 180 million people plus the needs of a world of 3 billion. Cannot we be realists enough to know that many of the needs of our nation and world rest upon us, not on our government?

REV. H. FEISTNER
Oregon, Ill.

► It is wrong for the government to take peoples' money to give to someone else in need. The end does not justify the means. Charity is only charity when it is voluntary.

MRS. A. H. BRITTON
Colorado Springs, Colo.

NO FEDERAL AID

► I am opposed to federal aid to public schools. If public schools only receive it, the parochial schools are slighted. If money is given to parochial schools, sectarian religion is involved. Wherever federal aid is given there will be federal control.

GERTRUDE E. STEIN
Springfield, Ohio

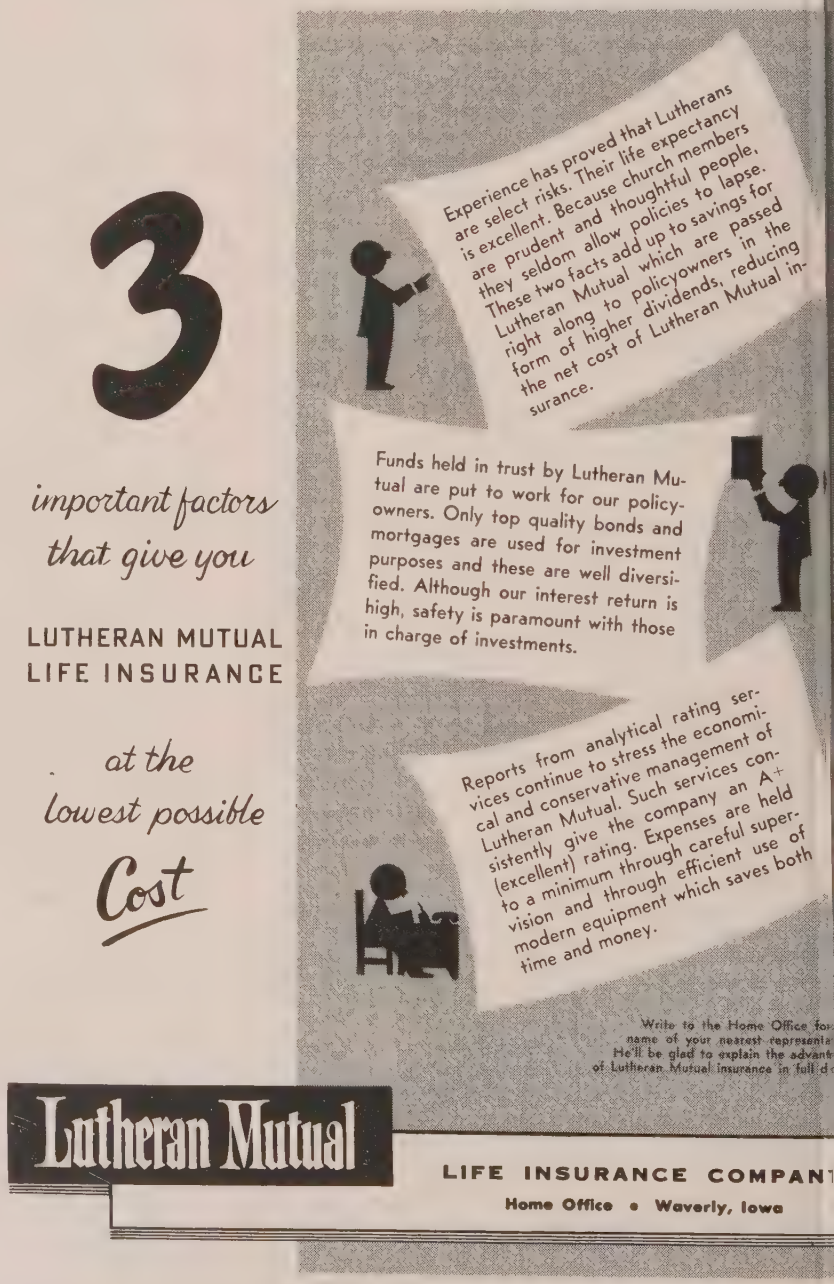
TAIN'T FUNNY

► Mr. Karl Olsson's article "Miss Porcupine" (Aug. 1) is some that a church paper can very do without. It's not even amusir alone inspiring.

Mrs. THOMAS J. PET
Staten Island, N.Y.

LET DINNER WAIT!

► I have enjoyed the *L.S.* st with the first issue, and dinner while I give it a first "once- I read it later, and re-read more once, and keep back copies to against reader comment later paper worth publishing can everyone all the time. Disagree


3
important factors that give you
LUTHERAN MUTUAL LIFE INSURANCE
at the lowest possible Cost
Experience has proved that Lutherans are select risks. Their life expectancy is excellent. Because church members are prudent and thoughtful people, they seldom allow policies to lapse. These two facts add up to savings for Lutheran Mutual which are passed right along to policyowners in the form of higher dividends, reducing the net cost of Lutheran Mutual insurance.
Funds held in trust by Lutheran Mutual are put to work for our policyowners. Only top quality bonds and mortgages are used for investment purposes and these are well diversified. Although our interest return is high, safety is paramount with those in charge of investments.
Reports from analytical rating services continue to stress the economical and conservative management of Lutheran Mutual. Such services consistently give the company an A+ (excellent) rating. Expenses are held to a minimum through careful supervision and through efficient use of modern equipment which saves both time and money.
Write to the Home Office for name of your nearest representa
He'll be glad to explain the advant
of Lutheran Mutual insurance in full d
Lutheran Mutual
LIFE INSURANCE COMPAN
Home Office • Waverly, Iowa

vital issues is important and necsary if we are a living church.

OLIVE ENGER
North Hollywood, Calif.

"The Lost Chord" (Aug. 1) excels ything I yet have read in the *L.S.*

HANS NIELSEN
Eugene, Ore.

Thank you sincerely for your very ie focus on youth (Aug. 15). "The imary Virtues" especially is worth ading and rereading!

MRS. W. A. KLIER
San Antonio, Tex.

THEY CALLED JESUS NAMES TOO

In regard to "King-Sized Debate" Aug. 15), Rev. Larson quotes Dr. ersell's charge against freedom riders "encouraging violence" and Msgr. lalloy's charge that they "have done ore to create tensions . . ." These arges admirably fit one Jesus of azareth. We should be grateful to ev. Larson for reminding us that the rice of taking up the cross of conction and contending for the moral ght in any sort of positive realistic tion remains as it has always been. the quotes are indicative of the adership of the whole established urch, it would appear to have anged little since the days of aiaphas.

HAROLD G. MAGINN
Niagara Falls, N.Y.

WCC ISN'T AN ORPHAN

A news item (p. 9, Aug. 15) says at the bulk of the $80,000 conibuted by Lutherans for the headarters of the WCC was obtained rough Lutheran World Action. Most us contributed to LWA thinking at the money was being used for ir needy Lutheran brethren overas, orphaned missions, displaced rsons, and not for a $2,500,000 adquarters for the World Council. protest!

JOHN O. LANG
Columbus, Ohio

IT'S GOD, NOT THE PREACHER

In his letter (Aug. 29) Mr. Kayser fers to the pastor as the "disorganation man." I have no argument ith his opinion. But I feel compelled challenge his words regarding the rmon. He asks, "Are there a dozen stors who by sheer eloquence can ange the way of life of their listeners?" If he includes forgiveness of sin and new spiritual life, the answer is an emphatic NO. This does not come from human eloquence! But the pastor who finds time, or perhaps takes time from "hiking with the Cub Scouts," to study, pray, and labor over his sermon may know the joy of seeing GOD change the lives of his people through preaching.

PASTOR ORVILLE GRORUD
Conrad, Mont.

NOT BINDING TODAY

► Regarding women ministers (Mr. Editor, March 14, Aug. 15): In 1 Cor. 14 no doubt these women had been interrupting the sermons with questions. Let them ask their husbands at home. When Paul (1 Tim. 2) doesn't suffer a woman to teach this is no doubt his opinion, not binding today. Christ died for women; why shouldn't they have the opportunity of telling others? The angel told the women to go and tell the disciples of the risen Lord (Matt. 28:7). Times have changed. Women are more educated now and better suited for the ministry.

EUGENE A. SENDELWECK
Jasper, Ind.

This is John M. Jensen, former editor of *The Ansgar Lutheran,* reading THE LUTHERAN STANDARD. He likes THE LUTHERAN STANDARD. We believe you like it too. Nearly 275,000 people now subscribe to and enjoy their official church paper. October is subscription campaign month in your church — time to renew or enter new subscriptions. Look for further information from your church.

Associated Church Press award for excellence in news content

AUGSBURG PUBLISHING HOUSE 426 So. Fifth St., Minneapolis 15, Minn.

An Appealing Investment... 4%

BUILDS YOUR ESTATE AND ALSO HELPS BUILD THE KINGDOM

Many are now investing their savings with security in Home Mission Trust Certificates, kn ing that their dollars go to work at once in the great program of bringing the church and saving gospel to ever more communities in our country.

When you buy a Home Mission Trust Certificate

- **Your savings bring you up to 4 per cent interest.**
- **Your savings are used only for building churches and parsonages.**
- **Your savings are protected by over $3.00 security for every $2.00 invested. In f the entire Church Extension Fund of over $10,000,000.00 is pledged as security.**
- **Your savings will be repaid on date of maturity unless you request renewal.**

NOTE: Interest is paid annually or it may be compounded annually and paid at maturity.
If money is needed before maturity, it will be paid (with interest to date of withdrawal) upon req if circumstances allow. Thus far all such requests have been granted.
Any amount from $100 and up may be invested.
Investments for 3 years or more bring 4%. Shorter investments, slightly less, as indicated below.

---APPLICATION BLANK---

BOARD OF AMERICAN MISSIONS • The American Lutheran Church
422 South Fifth Street, Minneapolis 15, Minnesota

Date _____

Dear Sirs:

Enclosed find $_____ for which please send me a Home Mission Trust Certificate in the s amount. It is understood that when the Certificate falls due, it will be paid in full unless I request th be renewed. This money is to be used only in the Church Extension Fund program of The Amer Lutheran Church. For your instruction we have filled in the following:

Term_____years; Interest_____%;
Interest: To be paid annually ( ). To be compounded annually and paid at maturity ( ).
This is ( ) is not ( ) a congregational building fund.

Make Certificate payable to: _____

Make interest payable to: _____

Mail Certificate to: Name _____

Street _____

City _____ State _____

Signed _____

INTEREST RATES
4 % for Trust Certificates for 3 or more years (5 to 10 recommended)
3¾% for Trust Certificates for 2 years
3½% for Trust Certificates for 1 year
3½% for Trust Certificates for Congregational Building Funds

NOTE: Make checks payable to THE AMERICAN LUTHERAN CHURCH. Certificate may be made out to two parties in such a way that in case of deat one the money upon maturity is paid directly to the other by using the follow form: "John Doe and Mary Doe, joint tenants, or the survivor of either." recommend investments of from five to ten years.

. E. G. Fritschel, left, president of the Central District, who was instrumental in arranging e first two-day workshop conducted by the ALC's two new public relations departments, scusses proposed creative uses of news and broadcasting facilities with Howard Sandum, nter, ALC director of public information, and James V. Anderson, assistant director of levision, radio and films. They met during the workshop Aug. 28-29 on the Dana College mpus at Blair, Neb. Workshops are being planned for other areas.

Communications Network egun for ALC

A new workshop program aimed at reating greater awareness and use of odern mass communications in the LC was unveiled at Blair, Neb., ug. 28-29 before newly appointed ontact men" in the Central District.

The pilot workshop made use of aterials prepared by the ALC's two ew public relations departments—the epartment of Public Information nd the Department of Television, Ra-io and Films.

In two days of sessions, partici-ants representing Central District onferences were shown how the hurch can make use of press and roadcasting facilities at the area and ommunity level.

The first comprehensive explana-on of the "district network plan"—hich links congregations, confer-ace, district, and the two ALC de-artments in a co-operative communi-tions effort—was made.

In charge of the workshop was the ev. Otto Fangmeyer of Beatrice, eb., chairman of the Central Dis-ct Public Relations Committee.

Conducting the sessions were How-d Sandum, ALC director of public formation, and James V. Anderson, sistant director of television, radio d films, both of Minneapolis.

"It's time we as a church made greater use of the mass communications system which serves so many secular purposes today," Sandum said.

The workshop was held at the invitation of Pastor Fangmeyer and Dr. E. G. Fritschel, Central District president, during a gathering of district committees at Dana College.

Other ALC districts have made similar arrangements with Bob R. Way, director of television, radio and films, and Sandum. An observer at the workshop was the Rev. Kurt Hartmann, La Vernia, Tex., editor of *The Southern Lutheran* and member of the Southern District publications committee.

ALC Youth Elect

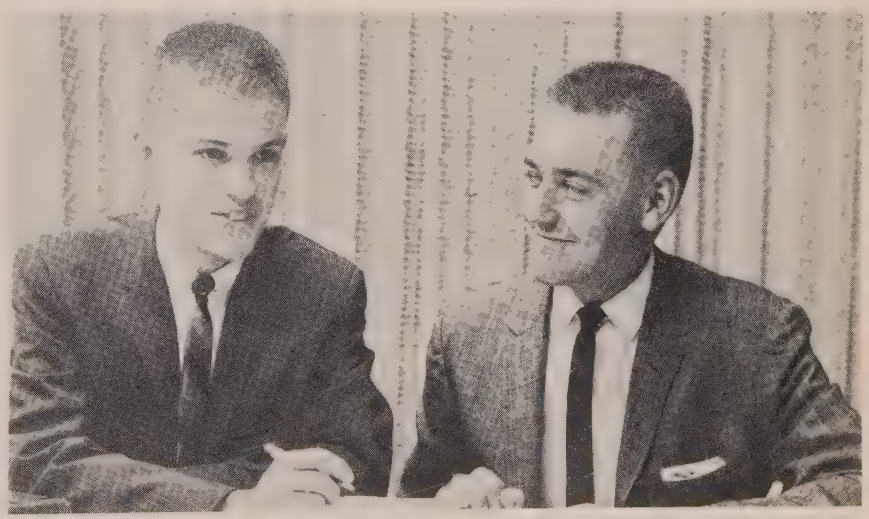
Don Luther of Buffalo, N.Y., was elected president of the Luther League of the American Lutheran Church at its first convention in Miami Beach last month.

The 24-year-old youth leader, who will head the 150,000-member youth organization, began his studies at Luther Seminary, St. Paul, Minn., this month. During the past year he served as vice-president of the League as well as president of the League's Eastern District.

Mr. Luther succeeds Gordon Lathrop of Sherman Oaks, Calif., who had been named to a one-year term when the ALC youth auxiliary was formed last year at Milwaukee.

Others elected to office were: Don Decker, 22, Sacramento, Calif., first vice-president; Dean Phillips, 22, Hampton, Iowa, second vice-president; Nancy Cornwell, 20, Bartonville, Ill., secretary.

Elected to the international Board of the Luther League were Thomas Christenson, 20, Moorhead, Minn.; Warren Funk, 18, Milwaukee, Wis.; Jim Johnson, 17, Benson, Minn.; Fred Orth, 31, Grosse Pointe, Mich.; and Miss Chris Wiederanders, 18, Monterey Park, Calif.



Don Luther, right, of Buffalo, N.Y., discusses his new job as president of the 150,000-member Luther League of the American Lutheran Church with outgoing president Gordon Lathrop of Sherman Oaks, Calif. The 24-year-old new president was installed at the closing worship service of the convention. (For story of the convention, see page 11).

Chaplain Wilfred Ahrendt of the Lutheran Service Society of Northeastern Ohio chats with a county sheriff about his work with delinquent youth. The chaplain is attempting to set up an effective rehabilitation program for problem youth in his area. He also serves as hospital chaplain at Woodside Receiving Hospital, Youngstown, Ohio.

Among the Churches

UPPER MIDWEST

● Our Savior's Church, Neenah, Wis. (Pastor D. T. Hansen), and Trinity Church, New London, Wis. (Pastor J. Friedli), have erected new parsonages.

● Elk Mound Church, Elk Mound, Wis. (Pastor G. Borreson), dedicated an education unit June 11.

● North Rush River Church and Our Savior's Church, Baldwin, Wis., merged to form Peace Church, July 26. The pastor is Eugene Peterson.

● Milnor Church, Milnor, N.D. (Pastor Lloyd A. Nelson), is building a church and education unit that will replace the congregation's 76-year-old building.

WESTERN

● Three churches in the western region have recently acquired land for various purposes. In Anchorage, Alaska, Central Church (Pastor A. L. Abrahamson) purchased about three and a half acres for a new church site at a price of $117,000. Richland Church, Richland, Wash. (Pastor John Reitan), leased a wooded area for a congregational camp ground; and Immanuel Church, Moses Lake, Wash. (Pastor Gordon Braun), is purchasing land for expansion of church facilities.

MIDWEST

● St. John's Church, Dundee, (Pastor Howard W. Wolfgram) icated an education unit Sep which was built almost entirely volunteer labor.

● The Lutheran Welfare Soci Wisconsin will mark its 25th an sary at a series of meetings h 21 key cities throughout Wiscor September and October. The a programs, planned and organiz the Rev. M. E. Silseth, Lutheran fare public relations director, a signed to acquaint those who with the pastoral services offer hospitals, sanitariums, rest home correctional institutions, and the fare services offered by the soc

● Five hospital chaplains we stalled at Lutheran General H in Park Ridge, Ill., recently aft intensive training program unde direction of the Rev. Lawren Holst. They are: J. Leland M Alden J. Hvidston, Bruce E. Ze Donald C. Hovland, and Nels J

● Our Savior Church, Mason Iowa (Pastor Stanley Carlsen

NEW *"Reading With Jesus"* BOOKS

Written by James S. Kerr - Illustrated by W. G. Bauman

FOR BEGINNING READERS

SORRY SALLY

Sally always felt sorry for herself—and soon acquired the nickname "Sorry Sally." Sally learns to give her "sorry" away. By helping others to forget their bumps and hurts, she forgets her own. And she learns that the more she helps, the more she loves, as God loves.

SUSIE'S TIME

"Now, Susie, if you had a very large amount to every day, do you think you could spend it wi 86,000 seconds of time were hers to spend each Susie keeps track of her time account and in her p Susie thanks God for the big bank account of ti gives her.

Heavy paper cover • 16 pages • 75c

AUGSBURG PUBLISHING HOU

ilding education facilities that will clude 14 classrooms.

● Nazareth Church, Cedar Falls, wa (Pastor Homer Larsen), has gun construction of a half-million llar church to be located on the uthern edge of the city.

● Christ Church, Ft. Dodge, Iowa astor Robert Langholz), dedicated education unit Aug. 27.

● Zion Church, Dysart, Iowa (Pas- A. Braunschweig), dedicated a urch of contemporary design on ly 23. The church, which is built the form of a Greek cross, has one ve wall that is made entirely of tique glass and wood paneling.

SOUTH-CENTRAL

● Trinity Church, Sherman, Tex. astor R. J. Adix), dedicated a split-vel education building Sept. 10, d has remodeled its church. A mis-n congregation, Trinity Church is financing and will become self-pporting.

● Grace Church, San Antonio, Tex. astors M. David Fetter and Will-ed F. Bigott), dedicated an educa-n building in special services held m Sept. 17 to 24.

● Centennial Church, Littleton, lo., started in January 1960, has gun construction of its second unit, education wing. The Rev. Joseph F. Huseth has resigned his pastor-e there to report for active duty th the 140th Signal Battalion of e Colo. Army National Guard, hich will be stationed at Ft. Riley, n., beginning Oct. 1.

CANADA

● Amisk Church, Amisk, Alta. astor G. Hendrickson), rededicated improved and newly furnished urch on Aug. 11.

● St. Paul Church, Olds, Alta. astor P. Jorgensen), dedicated on g. 20 a contemporary stone and ck church. The chancel furnish-gs were made by two members and ven as memorials.

OHIO-EASTERN

● St. Paul's Church, Youngstown, Ohio (Pastor George Neiman), has purchased a parsonage, is constructing an education unit, and plans to build a new church. The present church building will be used for fellowship and education purposes.

● Good Shepherd Church, Miami, Fla. (Pastor Rolland L. Miesel), dedicated its new church, education building, and parsonage on Aug. 13. Good Shepherd was forced to rebuild because its property had been used for an expressway.

Obituaries

Dr. Karen Larsen, 81, professor emeritus of history at St. Olaf College, Northfield, Minn., and daughter of the founder and first president of Luther College, Decorah, Iowa, died Aug. 24 in Minneapolis following surgery. The author of two books and numerous articles, Miss Larsen had received the St. Olaf medal from Norway's King Haakon VII.

The Rev. Helmuth C. Gold, who had been ill since 1959, died Aug. 3. He served parishes at Garden City, Kan., Syracuse, Neb., Lytton, Iowa, and at Alice and Freer, Tex. Pastor Gold was 63.

Thea Sybilrud Hendrikson, wife of the Rev. Herman O. Hendrikson, Edmonds, Wash., died Aug. 4.

Gertrude Johnson Lunde, widow of the late Pastor A. M. Lunde, died at the age of 85 in Seattle, Wash., Aug. 27.

The Rev. O. J. Schilling, 86, who was retired, died Aug. 19. Pastor Schilling spent his whole ministry serving Immanuel Church, New Orleans, La., from 1899 to 1958.

Anniversaries

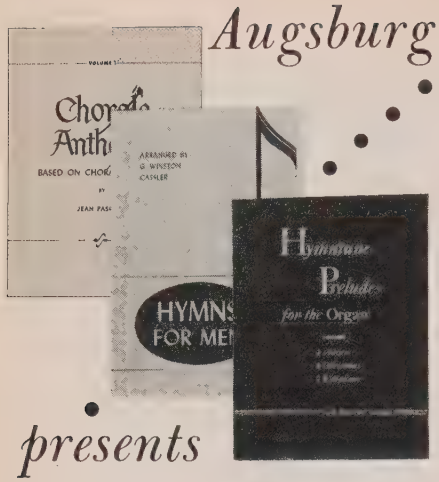
100th—Ness, Litchfield, Minn.
100th—St. Peter, Eldorado, Iowa.
100th—St. John, Decorah, Iowa.
100th—Zion, LaPorte City, Iowa.
100th—Estherville, Estherville, Iowa.
75th—St. John, Kanawha, Iowa.
50th—St. John, Arlington, Iowa.

ARCHITECT: Mansell, McGettigan, Fugate and Rapp
Philadelphia, Pa.

A crown of faith with an **Overly** *Spire*

Towering in the sky above Christ Lutheran Church in Carey, Ohio, this contemporary 66 ft. Overly spire, in mill finish aluminum, serves as a constant reminder of the church to members of the community. Crafted by Overly, this spire handsomely crowns the church's modern architecture. There is a lifetime Overly spire for every church design, prefabricated to suit every church's budget requirements. Other Overly religious products include a complete selection of crosses, interior and exterior. Write for our history of spires and for booklet on crosses entitled, "The Cross, A Symbol of Faith."

Overly
MANUFACTURING COMPANY
Department L-1, Greensburg, Pa.

Augsburg

presents

Chorale Anthems based on Chorale Preludes

by JEAN PASQUET

Suitable for junior, adult, or combined choirs. Organ accompaniments are based on chorale preludes of the old masters of the Reformation era, or are original compositions of that period.

Volume 1—Advent, Christmas, Reformation, Thanksgiving and general.

Volume 2—Lent, Easter, Ascension, Pentecost, Trinity and general.

Each volume **$1.35**
Vol. 1 (code 11-9143)
Vol. 2 (code 11-9144)

Hymns for Men

arranged by G. WINSTON CASSLER

Includes 45 easy four-part arrangements with fresh harmonizations. Suitable for church worship service or program. Voice parts within easy range, making this a practical book for the average male quartet or chorus. The selections are based on music of various styles: chorales, plainsongs, carols.

$1.75
(code 11-9199)

Hymntune Preludes for the Organ

by G. WINSTON CASSLER

Short, easy improvisations on hymntunes from the Service Book and Hymnal, to be played as a prelude to the service, or to the singing of the hymn, or as a voluntary. Two-staff.

Volume 1—Advent, Christmas, and Epiphany

Volume 2—Lent, Palm Sunday, and Easter

Each volume **$1.75**
Vol. 1 (code 11-9205)
Vol. 2 (code 11-9206)

Order these publications from

AUGSBURG PUBLISHING HOUSE
MUSIC DEPARTMENT

426 South Fifth Street
Minneapolis 15, Minnesota

57 East Main Street
Columbus 15, Ohio

NEWS

Changes of Address

Eugene Aal, from Starbuck, Minn., to Cardova Apts., 1600 4th Ave. S., Minneapolis 4, Minn.

T. J. Alvestad (retired), from Ames, Iowa, to Story City, Iowa.

John E. Anderson (newly ordained), Larimore, N.D. (Bethel, Elk Valley, and Elm Grove).

Robert L. Anderson, from Mitchell, S.D., to 2258 Luther Pl., St. Paul 8, Minn. (St. Anthony Park).

Viggo O. Aronsen, from Scotch Plains, N.J., to Box 226, Edgerton, Wis. (Central).

Arthur G. Baalson (retired), from Madison, Minn., to 1223 S. Hawthorne Ave., Sioux Falls, S.D.

Charles J. Bauer, from Dayton, Ohio, to 3997 E. 186th St., Cleveland 22, Ohio (Good Shepherd).

Robert E. Bayless, from Baltimore, Md., to 139 Afton St., Youngstown 12, Ohio (Good Hope).

Louis O. Becker (missionary), from C.P. 277, Dracena, to Caixa Postal 19083, Sao Paulo, Sao Paulo, Brazil.

Gerhard L. Belgum, from Decorah, Iowa, to 14751 E. Palm Ave., La Puente, Calif. (new mission).

John R. Berg (newly ordained), Forman, N.D. (Trinity and Nordland).

Walton F. Berton (newly ordained), Hines, Ore. (Hope).

H. B. Bestul, from Dodgeville, Wis., to Milford, Iowa (Little Sioux).

Richard M. Billings (newly ordained), First Lutheran Church, New and Engle Sts., Fairport Harbor, Ohio.

Rolf D. Boe (reg. dir., Parish Ed.), from Preston, Minn., to 327 S. LaSalle St., Chicago, Ill.

E. L. Borg-Breen, from Cottonwood, Minn., to Shelly, Minn. (Bethany, Shelly Marsh River, and Zion).

Robert L. Boxrud, from Watson, Minn., to Hettinger, N.D. (Hettinger).

Denny J. Brake (newly ordained), Box 175, Rte. 2, Houston, Minn. (Looney Valley and Cedar Valley).

A. J. Brakke (asst. dir., Charities), from Alexandria, Minn., to 6105 York Ave. S., Minneapolis 10, Minn.

Henry Brunotte (retired), from Chappell Hill, Tex., to 1106 Jackson, Brenham, Tex.

Rolf H. Charlston, from 1835 N. Lotus Ave. to 5617 S. Dorchester Ave., Chicago 37, Ill.

Laurence Christenson, from 872 W. 21st St. to 1450 W. 7th St., San Pedro, Calif.

Paul H. Christenson, from Madison, Wis., to Box 382, Delafield, Wis. (Delafield).

Gordon Christiansen (newly ordained), 152 Church St., San Francisco 14, Calif. (Ansgar).

Donald Comnick, from Rock Falls, Ill., to 391 S. Alvord Blvd., Evansville, Ind. (Emanuel).

Mars A. Dale, from St. Paul, Minn., to 5605 Dupont Ave. S., Minneapolis 19, Minn.

F. L. Damgaard (assoc. pastor), from Centerville, S.D., to 305 N. Chicago, Sioux Falls, S.D. (East Side).

A. T. Daniels (instit. supt. and chaplain), from Alberta, Minn., to Madelia, Minn.

Ernest W. Dietz, from Niagara Falls, N.Y., to 937 Glenway Dr., Rock Lake Village, South Charleston 3, W. Va. (St. Timothy).

Harold H. Ditmanson (St. Olaf faculty), from Oxford, England, to 11 Lincoln Lane, Northfield, Minn.

Lloyd Dobroth, from Kellogg, Iowa, to Thompson, Iowa (Bethany).

Owen E. Doely, from Ventura, Calif., to 333 E. Grant St., Minneapolis 4, Minn. (Central).

George Durkop (retired), from Weyauwega, Wis., to 213 Franklin St., Waupaca, Wis.

Neil T. Eckstein (Wartburg faculty), from Philadelphia, Pa., to 323 5th St. N.W., Waverly, Iowa.

Norman R. Engebretson, from 1708 John Ave. to 1714 John Ave., Superior, Wis.

Olaf J. Engh (asst. pastor), from Bigfork, Minn., to 1401 N. Front St., Crookston, Minn. (Trinity).

Ray B. Ensign, from Otis, Colo., to Lenexa, Kan. (Salem).

Emil W. Evenson Jr. (newly ordained), Benson, Minn. (Lake Hazel, Six Mile Grove, and Swift Falls).

Kenneth L. Finnestad (chaplain to deaf and blind), from 2510 Irvine Ave. to 212 Wiggins Ave., Saskatoon, Sask.

Clovis S. Frank (Capital U. faculty), from Upper Sandusky, Ohio, to 486 S. Parkview Ave., Columbus 9, Ohio.

Alan C. Freed (newly ordained), Hastin (Spring Creek and North LaMoure).

Calvin G. Frisch, from 1909 Peach Ave. Ave. K, Bay City, Tex.

Harold S. Goers, from 824 S. Remington 404 S. 3rd St., Columbus 15, Ohio.

Elwyn D. Goodsell, from 2207 N. Prairie 1308 N. Raynor, Joliet, Ill.

M. G. Hagen (retired), from Shelly, M 2015 S. 4th St., Moorhead, Minn.

John V. Halvorson, from St. Paul, M 3018 Noble Ave., Richmond 27, Va.

Earl B. Hansen, from Belview, Minn., Monroe N.E., Minneapolis 13, Minn. (Im

H. B. Hanson, from 711 Summit Ave. 2, Heath Circle, Northfield, Minn.

H. A. Heineke (retired), from Segu to 601 N. 12th St., Lamesa, Tex.

Martin Heist (missionary), from Madiso to Lutheran Mission, Box 80, Lae, Terr. Guinea.

Rolf O. Heng (newly ordained), Edbe (Bethany, Edberg, and Bethesda).

Glenn C. Hetland (newly ordained, mi Caixa Postal 352, Campinas, Sao Paulo

Theodore W. Hilpert (missionary), fro Minn., to Lutheran Mission, Madang, New Guinea.

Ralph W. Hofrenning (instit. chaplain Fargo, N.D., to 900 3rd Ave., Madison,

Marat M. Holobow (military chaplain Mont Apica, Que., to RCAF Station, New Brunswick.

Duane C. Hoven, from Dodgeville, 626 Adams St., Wausau, Wis. (Immann

Elroy O. Heubner, from Willcox, Ariz. South Pacific District Office, 4270 W. Los Angeles 5, Calif.

Robert F. Hueter (missionary), from K New Guinea, to Lutheran Mission Chimbu, E.H.D., Terr. of New Guinea.

Gerald D. Jacobson (missionary), fro apolis, Minn., Caixa Postal 352, Campi Paulo, Brazil.

I. O. Jacobson (retired), from 1426 N. roe St., to 5038 Emerson Ave. S., Mi 19, Minn.

Russell P. Jensen, from Ithaca, Neb., t ton, Iowa (St. Paul).

Marvin A. Johnson, from 4349 Park Av 8930 Emerson Ave. S., Minneapolis 20,

Rodger S. Jordahl, from 7072 Lyndale to 4124 Beverly, Minneapolis 22, Minn.

Einar Jorgenson, from Ossian, Iowa, t Calamus, Iowa (Our Saviour).

John Kammerer, from Beulah, N.D., t N.D. (Zion).

Otto F. Keller, from Kent, Wash., to 6th St., Milwaukie 22, Ore.

Arthur M. Knudsen, from Chicago, Ill. Kainer, Barrington, Ill. (Atonement).

Alfred Koschade, from Clinton, Iowa, Quincy, New Brighton 12, Minn.

David A. Kramer, from 103 Craig Ave. Eau Claire Ave., Madison 5, Wis.

Lyle E. Larson (newly ordained, mi 126 2-Chome, Nozawa Cho, Setagaya K Japan.

R. D. Lechleitner from 5515 Hansen Rd. 5th St., Minneapolis 15, Minn.

E. W. L. Lehne (interim pastor), from Minn., to General Delivery, Willcox, Ari ty).

Leo Leiv (missionary), from Sao Paul to Valley Park, Sask.

L. Myron Lindblom (reg. dir., Amer. from Seattle, Wash., to 9112 Western Plaines, Ill.

Paul C. Lucky (newly ordained), E N.D. (Elliott, Englevale, and West

Hermann F. Mansur (missionary), fr Guinea to 7607 Linden St., Houston 12,

John M. Mikkelson (newly ordained), St. N. E., Valley City, N.D. (Our Sav Minnie Lake).

Thomas G. Natterstad, from Crooks, 5144 N. Angus St., Fresno, Calif. (new

Lynn L. Neiswander (assoc. pastor), lumbus, Ohio, to 5280 Broadview, 34, Ohio (Parma).

La Verne Nelsen, from Tacoma, Wash., Trinity Lutheran Church, Chase and Lo Port Angeles, Wash.

Allan O. P. Nelson (newly ordaine Crystal, Minn. (Zion).

Harold I. Nelson, from Ottawa, Ill., Oak Lane, Lindenhurst, Ill. (St. Mark).

Lloyd R. Neve (missionary), from Bla to 21 Maruyama Cho, Bunkyo-ku, Tokyo

chard G. Nieman (newly ordained), 506 Park-ew, Milton-Freewater, Ore. (Christ the King).
. J. Nilsen (retired), from Leeds, N.D., to 2 W. 10th, Rugby, N.D.
edric M. Norstad (seminary prof.), from Des aines, Ill., to 8501 Thomas Ave. S., Minne-olis 20, Minn.
hristian Notsund (retired), from Milford, Iowa, 615 N. 12th St., Estherville, Iowa.
arold L. Olson (missionary), from Bogota, olombia, to 1322 S. 6th St., Moorhead, Minn.
ve Pedersen, from Admiral, Sask., to 4334 39th ., Red Deer, Alta. (Trinity).
erome S. Petersen (newly ordained), Warren, . (St. Paul).
onald R. Peterson (newly ordained, missionary), eiganga, via Douala, Cameroun, Africa.
arl V. Peterson (asst. pastor), from Amboy inn., to Dawson, Minn. (Grace).
elvin W. Peterson, from Harlan, Iowa, to Hing-am, Minn. (Hingham and Kremlin).
lbert A. Petrich, from 1209 Adoue St. to 06 W. Adoue St., Alvin, Tex.
arl F. Pohlmann, from Delphos, Ohio, to 3516 ightway, Cove Station, Weirton, W. Va. (Trini-).
chard N. Rem (instit. chaplain), from Larsen, is., to Homme Home for the Aged, Wittenberg, Wis.
. C. Rolfsen (retired), from Englevale, N.D., Hettinger, N.D.
illard Z. Rother (newly ordained), Rte. 1, enham, Tex. (St. James).
elbert C. Rumme (newly ordained, missionary), Maruyama Cho, Bunkyo-ku, Tokyo, Japan.
ernon L. Rustad, from Madera, Calif., to c/o outh Pacific District Office, 4270 W. 6th St., os Angeles 5, Calif.
. P. Sandrock (retired), from Aurora, Iowa, 1026 2nd Ave. N.E., Waverly, Iowa.
tto E. Schmidt, from 702 Engel Dr. to 2921 entwood Blvd., Orlando, Fla.
eodore E. Schultz (hospital chaplain), from herry Point, N.C., to 223 Orange St. S.E., Apt. 2, Washington 20, D.C.
. L. Seastrand (children's home dir.), from ritton, S.D., to 1306 Northwestern, Ames, Iowa.
oseph Simonson, from Superior, Wis., to 7750 den Prairie Rd., Hopkins, Minn. (Immanuel).
heodore H. Sipe, from Ypsilanti, Mich., to 424 . 130th, Seattle 33, Wash.
ack T. Slaughter, from San Antonio 7, Tex., to 340 Underwood, Houston, Tex.
yles C. Stenshoel, from Sioux Falls, S.D., to 930 Athens, Apt. G, Boulder, Colo.
loyd Svendsbye, from 609 W. 114th St. to 531 . 122nd St., Apt. C-55, New York 27, N.Y.
laude E. Tejan, from Pittsburgh, Pa., to 31 oyal Palm Court, Titusville, Fla. (new mission).
. Jerome Thompson (newly ordained, college haplain), Ripon College, Ripon, Wis.
lav I. Torvik (missionary), from Ambovombe, Madagascar, to Mission Lutherienne, Fort Dauhin, Madagascar.
ichard D. Trapp (military chaplain), from Albuuerque, N.M., to Hq. Sq. Sec, 4900 ABGp., ox 79, Kirtland Air Force Base, N.M.
erner Trelle, from Hubbard Lake, Mich., to Vestgate, Iowa (Hope).
eorge Unruh (Lutheran Welfare Soc.), from argo, N.D., to 1329 Meredith Dr., Bismarck, .D.
eorge Utech (newly ordained, chaplain), Texas utheran College, Seguin, Tex.

William L. Vaswig (Augustana faculty), from St. Paul, Minn., to 2320 S. Blauvelt, Sioux Falls, S.D.
David C. Vigen, from Armstrong, Iowa, to Andover Newton School of Theology, Newton Centre 59, Mass.
M. Voss (retired), from 315 Balmoral St. to 205 Northgate Apts., 190 Colony St., Winnipeg 1, Manitoba.
Alfred W. Walck Jr. (missionary), from New Guinea to 2419 Como Ave. W., St. Paul 8, Minn.
Ronald L. Weatherington (newly ordained), Stoughton, Sask. (Christ and Zion).
Robert J. Weber (newly ordained), Box 168, Brocket, N.D. (United and Lawton).
William G. Weber (retired), from Hedrick, Iowa, to 1006 Harding St., Tama, Iowa.
Carl M. Westby Jr. (newly ordained, missionary), 126 2-Chome, Nozawa Cho, Setagaya Ku, Tokyo, Japan.
G. C. White, from Minneapolis, Minn., to 6404 Alamo Ave., St. Louis, Mo.
Paul G. Wilson, from Wichita Falls, Tex., to P. O. Box 428, La Marque, Tex. (Trinity).
Roland O. Wittrock, from 4191 McNamara St., Irvington, Calif., to 4191 McNamara St., Fremont, Calif.
Marlin Wogstad (missionary), from St. Paul, Minn., to 180 Tai Ping St., Chiaya, Taiwan.
Arthur V. Wood (military chaplain), from Washington, D.C., to Hq. 1st B.G., 26th Inf., APO 34, New York, N.Y.
Kenneth A. Zabel (newly ordained), 406 N. Litchfield Rd., Goodyear, Ariz. (Christ).
William Zibell (retired), from Marion, Wis., to 395 Fond du Lac, Waupun, Wis.
Donald C. Ziemke (NLC prof. of relig.), from Tacoma, Wash., to c/o Lutheran Student Foundation, 3012 University Ave., Grand Forks, N.D.
Clarence L. Zwetzig (newly ordained), Rte. 2, Austin, Tex. (Salem).

PARISH CONSERVATION

Send ads and replies to Parish Conservation, 22 South 5th St., Minneapolis 15, Minn. Refer o ad number when inquiring. Parish Conseration assumes no responsibility for the merit f propositions advertised.

ROOMS AVAILABLE

Another Good Samaritan center. Retirement otel for senior citizens. Frederick, Okla. Room, oard, Christian atmosphere, moderate prices. 20-1B

POSITION WANTED

Woman with church experience desirous of rganist position (preferably pipe organ) in win Cities. 20-2D

HELP WANTED

Parish secretary in Ige. W. Minn. church. ood working conditions. Give ref. 20-3F

Young cple. to operate small farm and ranch, ason Co., Tex., on profit sharing basis. State d., qualifications, exp. for farm and ranch perations. 20-4G

"But where does God fit in?" As man probes far into space, he finds his perspective changed, his convictions challenged. He senses personal insignificance . . . and he feels new need to clarify his relationship with God.

NEW PAPERBACK

CONCORD BOOKS

ONLY $1.00

SEE THIS DISPLAY AT YOUR BOOK STORE

CHALLENGE OF THE SPACE AGE

By John W. Klotz, thoughtfully relates scientific achievements to Christian doctrine, and defines new challenges which confront today's Christian.

Challenge of the Space Age is from Concordia's new series of Christian living books. Each of these popular-priced books deals with a critical area of modern life, and gives new insight.

Other CONCORD book titles:

TEACH US TO PRAY
How to pray, reassurance about answers.

HOW ABOUT CHRISTIANITY?
A thorough, convincing explanation of Christian teachings.

THE CHURCH IN THE WORLD
The techniques for Christian witnessing.

See Concordia ads in **TIME** magazine

Concordia PUBLISHING HOUSE

CONCORDIA PUBLISHING HOUSE • 3558 S. JEFFERSON • ST. LOUIS, MO.

Study to show thyself approved unto God.
II Timothy 2:15

The new Augsburg Bible

prepared especially for members of the American Lutheran Church

The new RSV Augsburg Bible features 64 pages of STUDY HELPS by Dr. Gerhard Frost, professor of practical theology at Luther Theological Seminary, St. Paul, Minn. The HELPS are presented in five sections: *Introduction, Your Study of It, Your Personal Attitude Toward It, As You Open It, A Library of Books.* If you're seeking a better acquaintance with Holy Scripture, Dr. Frost can help you.

In addition to the *Study Helps,* the Augsburg Bible includes 12 full-color pictures, 12 full-color maps, a presentation page in three colors and a red ribbon marker.

Two editions:

The **$7.50** edition (code 30-246-342) has black genuine leather cover, 64 pages of STUDY HELPS, overlapping covers, gold edges.

The **$3.75** edition (code 30-246-341) has black imitation leather cover, 64 pages of STUDY HELPS, round corners, limp style, red edges.

Order from the nearest branch of

Augsburg Publishing House

Question Box

By Stanley D. Schneider

What About Lady Acolytes?

The roster of acolytes in our congregation is composed of confirmed young men under 18 years of age. The number in this age group is quite small. To increase the number available for acolyte service, it has been proposed that young lady members in the same age group be included.

Although we find no written prohibition against the service of young women as acolytes, it appears to be customary to employ young men in such service. We would welcome advice.

C. F., Colo.

Historically it would not be proper for young ladies or girls to serve as acolytes. The reason for this is that originally this was one of the regular church offices, and these were limited to men.

One church historian gives the following account: "By the end of the second century . . . the bishop selected and ordained the subordinate clergy. Among the latter the chief ranks were presbyters and deacons. Below them were the minor orders, such as subdeacons, acolytes, exorcists, readers, and janitors. Deaconesses were to be found in the eastern part of the empire, with the responsibility of caring for members of their sex" (p. 133, *A History of Christianity,* Latourette).

Of course, in our circles, we don't have all these orders of clergy anymore. So what is an acolyte among us? He was originally one who followed the bishop as a servant. Nowadays the word is used to designate one who serves the pastor in the Service. His duties may vary, from merely lighting the candles and extinguishing them, to arranging the elements to be used in Holy Communion.

Since the ministry of Word and Sacrament is limited to men, and since an acolyte assists in that ministry, although in a minor way, it would be preferable to limit this particular service to young men.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

What is meant by, "The ... secular music shall not be p... ted in the Church"? This is ... in the new hymnal.

E. H., ...

The above quotation appears ... rubrics for the Order for Marri... page 270. What does it mean?

It means, simply, that sin... Order for Marriage is a Christia... ice, everything in connection v... including the music, shall be ... tian. What's the difference b... Christian music and secular ... An easy way of distinguishing ... check on the purpose for whi... music was written. Was it writt... use in the church, or for some ... or even a play on Broadway? M... an art form. As such it is a me... communication. What does the... say? What associations does it ... to mind?

A listing of suitable wedding ... is available on request from Au... Publishing House. A more d... listing, a booklet called *Weddi... sic,* by Regina Fryxell, can b... chased.

Of course, this ban applies ... music in the church, and n... wedding music. The temptation ... secular music seems to be parti... strong at weddings, and so the ... is printed there.

The Church of Christ ha... out a bulletin in which ther... statement that baptism of i... is something that the church ... inated in connection with ... growth of doctrinal teach... Would you please comment ...

D. D., T...

There may be truth in the as... made in the bulletin to whic... refer.

Initially, it is probably tru... baptisms were mostly of adult... were often by immersion. Initi... is also true that a great dea... attention was paid to what hap... in Baptism than to any pa... mechanics as to how it was d...

When, therefore, whole fami... gan to come into the church,

ne necessary to develop a con-
ient way to baptize children. Why
ptize children? Well, what happens
Baptism? Here is the real differ-
ce. We believe that God acts
ough Baptism, that through Bap-
n he comes to me and makes me
child. Can't God do this without
ptism? I suppose he could, but I
ow of no other way.
But what a reassurance it is to
ow that God came to me and made
his own before I ever knew he
sted. This is the Gospel, this is
angelical, God coming to us where
are, as we are, to bring us back
himself in Jesus Christ.

What is the explanation of St. atthew 10:34, 35 and St. Luke :51-53 when compared to St. Mat-ew 5:17? These passages appear contradict each other.

O. O., Ill.

The passages in question are as fol-
vs: "Think not that I have come to
olish the law and the prophets; I
ve come not to abolish them but to
lfil them" (Matt. 5:17). The next is,
)o not think that I have come to
ing peace on earth; I have not come
bring peace, but a sword. For I
ve come to set a man against his
ther, and a daughter against her
)ther, and a daughter-in-law against
r mother-in-law" (Matt. 10:34, 35).
ie passage from St. Luke is a parallel
ssage to the latter.
The "law" that immediately comes
mind when we compare these two
ssages is, "Honor thy father and thy
)ther." How is it possible to do that,
d become involved in the way that
described here? I suppose we could
y this is a matter of loyalty. And our
alty always goes to the highest
ing.
It is surely the will of God that
rents and children, as well as all
ier people, live together in peace.

The only way this is possible is for all of them to live according to one will, the will of God. This is possible under Christ, with forgiveness for our sins, and strength and knowledge of a new life.

The first passage cited is from the Sermon on the Mount. Here Jesus is giving the broad outline of his work, and the assurances to those who engage in it. In the second passage, if you will note at the beginning of Chapter 10, he is sending the 12 out on a mission, and is instructing them about some of the reactions which they can expect to meet. The second section has been called by some, "The hard sayings of Jesus." And, indeed, they are that. For sometimes our loyalty to God causes us to make what seem to be strange sacrifices. But we have this assurance, "Blessed is he who takes no offense at me" (Matt. 11:6).

U'LL ENJOY
JR TRIP
MENSELY!
TRAVEL
ABROAD
4
WHEATON
TOURS
EACH
YEAR

Spring Bible Lands Cruise—March
Summer Bible Lands Cruise—June
Europe and Scandinavia—July
South America—July

lectures by tour leader. Fine Christian fellowship.
today for FREE BULLETIN. Specify which tour.
ss: Dr. Joseph P. Free

WHEATON TOURS
ot. LS91 Box 468 Wheaton, Illinois
rs to Yellowstone Park, Grand Canyon and
Canadian Rockies.

NOTHING SHALL SEPARATE US

God's people are fanatics. Fanatically they hold to His promises in the power of faith which He supplies. In faith they are established in a hope that knows no end. Fanatically they believe that heaven and earth shall pass away, but God's Word shall never die. Fanatically they rise from suffering and sorrow to worship the One they say loves them. Fanatically they carry the cross of the Crucified because there is nothing else for them to do. They are a people who know of no other life than that which rests in the promises of God.

sacred design
ASSOCIATES

Copies of this print and text, printed in two colors, and rearranged for framing (approx. 12x15 inches) may be purchased for $1.00 each. Send cash with your order to Sacred Design, P. O. Box 5452, Minneapolis 8, Minn.

Family Size... By Phelva Hetland

Those Table Prayers

DEAR God, thank you for my swing and my sandbox and my friends. Amen."

"Dear God, thank you for bathtubs—and for windows. Amen."

These are typical prayers by a three-year-old whom I knew very well.

Another three-year-old offering free prayer at noon lunch: "Thank you, God, for butter, thank you for bread. Thank you for dishes, and thank you for bumps. Amen." (Bumps are the lovely lumps in the brown sugar.)

There is a simplicity and directness in the prayers of a child that few adults can match. Besides that, they are just so sweet! But sometimes it is with mingled emotions that one has to sit by while a parent badgers a child into saying table grace before company.

This custom, common among us, of having the youngest child ask the blessing, is one that I puzzle about. True, it is a very fine thing to have this little person, who has just become able to do so, speak for the family in this way. But if he is the only one who does it, time may come when he feels he is thereby being pointed out as the baby of the family. This makes it a doubtful privilege, to say the least, in his opinion.

Some families with several children let them take turns. While it is almost a foregone conclusion that when there is company, no one will know whose turn it is, this is a minor difficulty, and can be resolved in several ways.

Other families with several children let each one offer a prayer. Allowing for the possibility of its becoming a sort of a race in tandem, this too has merit.

We have friends who make it a practice to join hands around the table and pray in unison, silently or aloud.

Somewhere back in antiquity we at our house adopted the practice of asking the blessing in unison, and have continued to this day, whether there are 2 or 12 at the table. There are certain definite advantages in having everyone join audibly in the table prayer:

First, it effectually quashes the idea that table prayers, like Christmas, are only for children. (I have had people apologetically explain that they had "sort of got out of the habit since there are no children in the house.")

Second, it means that everyone who is at the table is accustomed to praying, not just hearing a prayer offered. So that one has a situation like this: a teenager having as guest another who seems not to be used to asking a blessing. The first teen says casually, "We have a sort of a Christian custom here of asking a blessing." Which he then did.

Third, it takes the pressure off the youngest child and puts it where it belongs, on the head of the family. It really isn't fair, unless a child has behind him the solid experience of an invariable family custom, to expect him to be at ease when his own thin little voice is all that comes from a table full of people.

Fourth, and I do not minimize this one: It leaves no opening for the guest to say, as soon as the "amen" dies away, "That was real nice, Tom!" For this is what happens, when one youngster has to "perform." Anything we can do to make the table prayer, so often stereotyped, a genuine prayer by all concerned, is well worth doing.

A table prayer, whether the words ask a blessing or give thanks, is a way of acknowledging God as the Giver, and an opportunity to "worship him with prayer, prais thanksgiving."

There are two—well, three that encourage one to carry th tice beyond the confines of h

One is the genuineness prayer—one who really thank for his food is going to give wherever he is.

One is witness—one who fe bowing his head and asking ing is a distinctly Christian and marks him as a Christia not be unmindful of the oppo to make this witness to his fa convictions.

I have a letter to share w family, on just this matter:

"Family Size Editor,

"Tess Hogan's experience (15 *L.S.)* reminds me of so that happened to myself a other women two years ag Minneapolis restaurant. At nearby sat three young men. leaving, one of them came our table. Hesitantly and qui said, 'You are Christians, aren Our answer was 'Yes.' Nothin was said. Silently the men le

"Whether or not they were tians, we do not know. If not bowed our heads in silent before we ate, we would have a chance to witness. 'Actions louder than words.'

"Sincerely,
Martha A. O

We often discount habit as worthy motive, and as a m probably is. But habit has it in our Christian witness, for t ple reason that Martha has gi

Habit is the third thing I mind which encourages one t this practice beyond his hom who is accustomed to giving for his food will not lightly d habit when he is removed fr support of the family circle.

One little boy I know unw embarrassed his hostess at a b party: She asked him why not touched his ice cream, wh others were all digging in. innocence he replied, "I tho wasn't time—we didn't say the yet."

TO POINT THE WAY

God seems much closer in a woodland's green
Than in the crowded haunts of men.
Here birds, small etched delights on silvered wings,
Sing of a Royal Diadem.
In woodland deep all souls are counterpart;
No need of scientific skill
To look with joy upon a stand of pine
Or misty spray on falling rill.
All paths here angels at one time have trod
To point the way . . . to heaven and God.

JUNE LISKO

FELINES... By Rolf E. Aaseng

emember *what you learned*

ORE contradictory statements seem to have been written about ond Peter than about any other k in the New Testament. De- ding on whose word you accept, may believe that the book was tten by the Apostle Peter—or by ost anyone except him. You may convinced that it was written from 67 A.D.—or about 150 A.D. You y suspect that Jude used part of as a pattern—or that Peter is a densation of Jude. And so on. Jnder such circumstances the best average reader can do is to admit t he cannot be sure about the o or the when of this book, but t he can accept it as an inspired ssage from God and be satisfied discover what God has to say to through it.

Beware of False Teachers

The letter is primarily a warning inst false teachers, and an exhor- on to the readers to grow in their itual life and to demonstrate their h by their conduct. False teachers e saying Christ would not return were influencing people to live norally. They apparently also de- d the teachings of the Old Testa- nt and of the apostles.

These false teachers will "bring on themselves swift destruction," 1) the writer asserts. He refers the fate of people at the time of ah, and to the inhabitants of lom and Gomorrah, whom God troyed. Part of the second chapter ms to be based on Jewish tradi- ns, some of which are given in re detail in Jude.

The best defense against false chers, according to the epistle, is know the truth. Therefore the im- tance of *knowing* is a prominent me in the letter. Readers are often minded of what they had learned. The letter could be outlined from point of view:

Remember:

:3-11 God has called you.

:12-21 Your faith has a firm ndation.

2:1-22 You will encounter false prophets.

3:1-18 Jesus is coming again.

Others outline it like this:

Ch. 1: Grow in grace.

2: Avoid false teaching.

3: Remember the promise of the second coming.

In urging them to reaffirm their faith, the writer appeals to the apostolic authority of those – including himself—who had first taught them the truth of Christianity. He refers to the Scriptures also, saying, "You will do well to pay attention to this as to a lamp shining in a dark place" (1:19). This passage contains one of the clearest statements on the inspiration of the Old Testament. "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (1:21). It is noteworthy that later on the writer indicates that he considers the writing of Paul to be Scripture (3:16).

Jesus Will Return

In answer to the scoffing of those who say Jesus isn't coming again, the writer refers to those who had the same attitude at the time of the flood (3:6). He explains the seeming delay in fulfillment of the promise of Christ's return—and possibly other promises of God—by saying, "With the Lord one day is as a thousand years, and a thousand years as one day" (3:8). In addition, the delay may be caused by God's desire to give people another chance to repent (3:9).

Peter gives the most graphic description in the New Testament of the way in which the world will be destroyed. Since the coming of the atomic age these references to destruction by fire don't seem farfetched at all (3:10).

The author calls himself Peter. He refers to predictions about his death made by Jesus (1:14. Jn. 21:18) and says he witnessed the transfiguration (1:17, 18). Why then do people doubt his authorship? The biggest reason is that the early church was not convinced this book was written by Peter. Early writers either say nothing about it or question that it was by Peter.

The book was not accepted as part of the Bible until the fourth century. However, the very fact that the book was so carefully screened by the church before it was finally accepted can give us confidence in the judgment of the church that this writing does belong in the Scriptures.

At any rate, whoever wrote the letter was concerned to maintain the true faith, as proclaimed by Peter and the apostles. He wrote a letter that has been helpful in carrying out this aim, even to the present.

Jude: Contend for the Faith

As mentioned above, the Letter of Jude is similar to the second chapter of Second Peter. Disturbed by the presence of false teachers in the church, the writer urgently appeals to his readers to "contend for the faith" (3). He reminds them how God punished wickedness in the past. He indicates some of the sins of the people he criticizes. And he advises Christians to build up their faith, pray, keep in the love of God, wait for Christ, and convince doubters (20-22).

The false teachers are denounced in strong language. Jude doesn't try to show how they are wrong; this letter is to arouse his readers to action more than to inform them of something they already should know. His statements about the fall of angels, etc., apparently are taken from books not included in the Bible.

In the face of a bad situation, Jude sounds a hopeful note by emphasizing that believers are "kept for Jesus Christ" (1). This idea recurs in the concluding verses, one of the most beautiful doxologies in the Bible:

"Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and for ever. Amen." (24, 25).

Tradition has identified Jude as a half-brother of Jesus.

As you read First John note any similarities to the Gospel According to John.

THE LUTHERAN STANDARD
426 South Fifth Street
Minneapolis 15, Minn.
RETURN POSTAGE GUARANTEED

S 9-63 A
PACIFIC LUTH THEOL
SEMINARY LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

adult christian education

Congregational Leaders

WHAT IS THE CHURCH?

BY JAMES H. HANSON

The nature and function of the church are discussed in this new book, tracing the religious foundation, history, practices and purposes of the church. Important for the personal growth and stimulation of congregational leaders.

MATERIALS:
Student's book, $1.25; $12.50 doz.
Instructor's guide, 50c

MAKING THE MOST OF ACTIVITIES FOR LEARNING

A new series of departmental courses prepared to lead the teacher to more effective teaching of the age group in his classroom. These courses also make possible valuable discussion of mutual problems and techniques.

MATERIALS:
One book for each department
(Nursery, Kindergarten, Primary, Junior, Intermediate, High School, Adult, Administration.)
Each, 75c

Young Adults and Adults

INTERNATIONAL UNIFORM SERIES

Digest-size quarterlies for those beyond high school age. The purpose of this outstanding series is to offer a uniform plan for Bible study—providing a fuller, more systematic knowledge of the Bible. Geared to group participation and/or lecture approach.

MATERIALS: Young People's Quarterly, 25c
Adult Quarterly, 25c
Teacher's Quarterly, 80c

(Designed to be used for either the Young People's or Adult Quarterly.)

Christian Growth (Fall 1961)
Jesus and the Ten Commandments (Winter 1961)
Letters of Faith, Counsel and Courage (Spring 1962)
Later Hebrew History and Prophets (Summer 1962)

International Uniform Series available from Columbus branch only.

SEARCH

An introduction to the inductive method of Bible study for young adults and adults. 13 sessions of profitable, personal involvement in the Word of God, studying the Book of Jonah.

MATERIALS:
Study Guide for participants, 65c, $6.50 doz.
Instructor's Guide for group leaders, $1.15

Bible Study Groups

A STUDY IN REVELATION

A workbook of eight lessons especially designed for small study groups. This course is simple, yet highly stimulating and inspirational. Excellent for home fellowship meetings, organization Bible studies, or individual study.

MATERIALS: Student's workbook, 20c
Leader's Guide, 50c

THE BOOK OF LIFE BY R. D. SNYDER

A masterful survey of the whole Bible, getting at the heart of the Scriptures without the clutter of unnecessary detail. 13 chapters.

MATERIALS: Student's Text, 75c
Teacher's Guide, 50c

ANSWER TO THE WORD BY EMILY J. WERNER

A pattern for continued Bible study encouraged through the use of four New Testament examples—from John, the Sermon on the Mount, Acts, and Revelation. 12 chapters.

MATERIALS: Student's Text, 75c
Teacher's Guide, 50c

Augsburg PUBLISHING HOUSE

426 S. 5th St., Minneapolis 15, Minnesota
57 E. Main St., Columbus 15, Ohio
316 S. 18th St., Omaha 2, Nebraska
1925 Third Ave., Seattle 1, Washington
26 4th St. N.E., Calgary, Alberta, Canada

Authorized Affiliate Distributors
LUTHERAN CHURCH SUPPLY STORES
3103 W. 6th St., Los Angeles 5, California
219 W. 6th St., Austin 61, Texas

For further information consult the curriculum chart on pages 2
of the new Augsburg Church and Sunday School SUPPLY CAT